HUMAN
DEVELOPMENT

The Jesuit Educational Center for Human Development

HUMAN DEVELOPMENT

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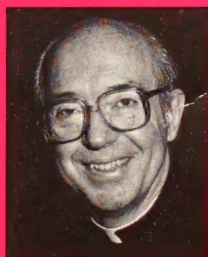
Manuscripts should be submitted in duplicate to the Executive Editor, Linda Amadeo, HUMAN DEVELOPMENT, The Institute of Living, 400 Washington St., Hartford, CT 06106. Copy should be typewritten double-spaced on 8½ × 11 inch white paper, 70 characters per line and 28 lines per page. Manuscripts are received with the understanding that they have not been previously published and are not currently under consideration elsewhere. Feature articles should be limited to 4,500 words (15 pages) with no more than 6 recommended readings; filler items of between 500 and 1,000 words will be considered. All accepted material is subject to editing.

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EDITOR'S PAGE

RECESSION INVITES CONTEMPLATION

It was late in December when I started thinking about this issue of HUMAN DEVELOPMENT and the contents of this Lenten article. While considering an assortment of possible New Year's resolutions, I found especially compelling the idea of committing myself to doing some serious housecleaning. Closets, dresser drawers, file cabinets, bookshelves, and even the car trunk were shouting for someone to relieve them of their accumulated unessentials and to put in order the few indispensable items they contained. Regrettably, I didn't make the resolution to begin the project at the start of the year, since an array of seemingly higher-priority tasks turned up just then. But during the subsequent winter months the cleanup idea kept coming back to mind as a very deserving venture, and one with obvious penitential, as well as sanitary, potential. It now sounds to me like a good thing to do during Lent—something I could pledge myself to undertake, and perhaps could even recommend to the readers of HUMAN DEVELOPMENT.

Ten or fifteen minutes set aside daily for uncovering, sorting out, and eliminating one's excess belongings strikes me as a worthwhile plan for any accumulator like myself to begin executing on Ash Wednesday and to continue until the enterprise is finally completed, hopefully by Easter Sunday. I fully intended to make this commitment—at least, I was just about as ready as I had been in December—but last week a far more urgent project seized my mind. It emerged from my observations on the way people here in New England are emotionally reacting to the region's worsening economic and unemployment conditions. Anger, confusion, fear, and pessimism are becoming more evident and widespread here, and across the entire country, with every passing week. Newspaper columnists are phoning psychologists and psychiatrists to ask for publishable comments on the situation. The writers inquire, "Are you treating more patients for depression on account of the tens of thousands of recently announced layoffs?" "Is there likely to be a contagious effect, with despondency affecting the whole region?" The journalists also want to know, "Is the emotional distress so many Americans are experiencing likely to result in an increase in the number of ulcers, heart attacks, and other forms of physical illness, if the prevailing conditions continue month after month?" The answer to all of these questions, of course, is yes. Stress—resulting from concern not just about the economy but also about crime, drugs, violence, race relations, abortion, and the homeless—is progressively afflicting the existence of more and more individuals, families, organizations, and institutions. The people who publicly express their pessimism and cynicism are contributing to an atmosphere of demoralization. In such an emotionally unhealthy climate all sorts of stress-related psychological and physical illnesses are not merely possible; in the lives of many they are virtually inevitable.

What has struck me most forcefully about the reactions of my neighbors and patients to the current recession is their feeling of helplessness to do anything to ameliorate the situation. They blame the government, politicians, heads of corporations, Japanese manufacturers, and a host of other alleged culprits for depriving them of the sense of control they formerly felt over their lives. Their gloomy outlook reminds me of the way many persons react when a doctor informs them that they have developed a malignant tumor that has metastasized to other parts of the body. Just as

these patients, facing the prospect of their own death, suddenly come to recognize that they have rushed through their lives without giving thought to the deprivations that terminal illness brings, people now suffering from the recession are becoming aware that the affluent life-style to which they were accustomed failed to remind them to anticipate their present misfortunes and to make provisions for these somber and rainy days.

But back to Lent and something to do that's appropriate—and better, I think, than cleaning out closets and other storage places, or giving up candy, cigarettes, or martinis in the spirit of the penitential season. Taking a cue from the nation's disillusioned and dejected mood, why not set aside at least a brief period each day until Easter to reflect upon the reality of one's own vulnerable mortality and eventual helplessness in the hour of death? I would think that meditating seriously upon the brevity of life, diminished mobility and competencies, loss of control over one's surroundings, and the necessity of taking leave of every last possession and loved one could provide a firm spiritual base on which to build a profound gratitude for the redemptive sufferings taken on by Jesus. In this way these tragic realities could be transformed for us into stepping-stones to a happiness that will last forever.

Certainly, it would be unrealistic to expect people not accustomed to engaging in frequent meditation to spend time every day contemplating and praying about such difficult life-and-death issues. Much more helpful than a recommendation to ponder these themes would be special Lenten efforts by pastors, spiritual directors, and others in ministry to provide sessions in which guidance would be offered. These teachers of contemplation could lead people through a series of reflections on such truths as (1) time is a gift from God, (2) a lifetime is limited and passes swiftly, (3) death is inevitable, (4) days deserve to be deliberately planned, with activities prioritized, (5) sufferings can be united with Jesus' passion and thus can become meritorious, (6) the experience of human distress can help us appreciate the price the Son of God paid to redeem us, (7) a strong expectation of happiness after death can bring peace and joy into times of loneliness and pain, and (8) Jesus entered into a state of endless bliss by passing through the doorway of death, and so will we. A parish, retreat house, or spirituality center that would repeatedly offer instruction in ways to meditate on such topics fruitfully would provide an incomparable gift to young and old alike. This year's Lent and recession are closely related realities. My hope is that both will prepare all of our readers to celebrate a deeply joyful Easter season.

James J. Gill, S.J., M.D.
James J. Gill, S.J., M.D.
Editor-in-Chief

Friendship Good for Your Health

The friends who come to visit you when you are ill may be contributing more to your cure than the medicine you are taking. Scientists have recently begun to recognize, as health columnist Jane Brody reports in the *New York Times*, "that people who have friends they can turn to for affirmation, empathy, advice and assistance as well as affection are far more likely to survive health challenges like heart attacks and major surgery and are less likely to develop diseases like cancer and respiratory infections."

The *Journal of the American Medical Association* recently published the results of a Duke University study of 1,680 heart patients. The study found that "those who lacked a spouse or confidant were three times as likely to die within five years of diagnosis as were the patients who were married or had a close friend." The Duke researchers concluded, "A support group may be as effective as costly medical treatment. Simply put, having someone to talk to is very powerful medicine."

In another study, done at the University of Nebraska and involving 256 healthy elderly persons, it was found that "those with confiding relationships had better immune function and lower levels of cholesterol and uric acid in their blood." In Alameda County, California, researchers discovered that people who had a number of strong social ties, such as with a spouse or friends, had significantly lower death rates. "Women in the study were more likely to get cancer, and men in the study who developed cancer died sooner if they were socially isolated," Brody reports.

Psychologist Blair Justice, at the University of Texas School of Public Health in Houston, has observed that "having frank and confiding relationships may be a critical element in whether social support protects our health. It may be more important to have at least one person with whom we can share open and honest thoughts and feelings than it is to have a whole network of more superficial relationships." Dr. Justice believes that "strong social support seems to reduce the damaging effects of stress in people's lives."

Aging in Creative Ways

Mary Elizabeth Kenel, Ph.D.

In Erik Erikson's model of development over the life span, the tasks that comprise the primary focus of the person at midlife and beyond are those of generativity and integrity. Other researchers have viewed the developmental task of these years in terms of creativity versus destructiveness. Rather than present a gloomy picture that would encourage a view of persons of mature years as useless, helpless, hopeless, and unwanted, these theories offer potential for a more positive view of the later stages of life. They point to the fact that intellectual deterioration need not be the inevitable outcome of aging, provided that we are offered and that we accept opportunities to use our minds in creative ways. It would seem that the greatest intellectual handicap derives not from the aging process itself but from our attitude toward it.

Many older persons, unfortunately, appear to be overwhelmed by feelings of inferiority. They do not trust their capacity to learn, to change, to experiment with new activities, or to establish new relationships. Memory loss that might have been viewed as simple forgetfulness ten or twenty years ago is now viewed by many clinicians as senile dementia or as an early sign of Alzheimer's disease. Interpretations such as these gradually infect other areas of functioning as well. For example, uncomplicated yet real physical limitations and decreased stamina become "decrepitude" and pose major obstacles to continued activity. The underlying hypothesis, "Life is over," tends to lead to withdrawal from activities and to increasing isolation from life's mainstream.

Life expectancy in this country has continued to increase, and the birth rate has been either stable or declining; as a result we are an aging population. Nonetheless, our society has remained largely fixated on youth and young adulthood. Cosmetic industry slogans such as "Wash away the grey!" symbolize the social forces that urge us to deny the passage of time. A cereal maker encourages us to "feel like 19 again" by eating its product; the health, diet, and exercise industries urge us to work at maintaining a youthful image. All too often we associate the middle or late years of life with illness, debilitation, depression, and decay of the physical, mental, and emotional abilities that once were enjoyed.

GROWTH IN LATER LIFE

Despite this negative imaging, the quality of life of the person of mature years can be influenced quite positively by promoting the developmental opportunities appropriate to this stage of life. Those of us who work in such fields as medicine, mental health, and social services need to be aware of the growth potential of our older clients and must seek to institute the types of programs that will encourage growth in the final period of life.

The decline of physical strength, for example, can be balanced by the cultivation of the inner life. In our mature years we need to explore the inner life of our minds and hearts, our thoughts and feelings, if we are to accomplish the review of life that is a major developmental task of this period. It is a time for

redefining and clarifying our unique identities, our inner selves. It is a time to be present to our own lives, to feel our aliveness to the full. While being present in this way brings with it feelings of joy, sorrow, and pain, experiencing such feelings is infinitely better than having no feelings at all.

SOLITUDE ENABLES REFLECTION

In his book *Solitude: A Return to the Self*, Anthony Storr notes that inner growth is fostered by the ability to enjoy times of aloneness and solitude, which allow us to become more aware of ourselves and to contemplate both our past and our future. This capacity to be alone and to enjoy it rather than merely tolerate it is an essential resource for those who wish to mature in a creative manner. The ability to be contentedly alone is one aspect of an inner security that has been built up over the years. It is intimately linked with self-discovery and self-realization. By allowing ourselves to become aware of our deepest needs, feelings, and impulses, the capacity for solitude opens us to positive experiences and discoveries and to the appreciation of our own companionship.

Periods of solitude allow for the types of information processing and reorganization that promote the integration of various elements of the self and facilitate the changes in attitude that are often prompted by our review of life. Coming to terms with these changes is often a difficult, even painful process that can be delayed by distractions. A period of solitude and privacy, on the other hand, provides an opportunity to make the necessary adjustments in the recesses of our minds, free from the environmental and interpersonal cues that supported and reinforced the strength of the original attitude.

In order to meet their need for privacy and solitude, persons of mature years ought to be encouraged to take time for retreats and periods of recollection. These times of solitude and reflection could be sponsored by the parish, on a diocesan level, or by the retreat teams of the various religious communities. Formal presentations ought to be limited in number and length and ought to address issues that would foster the accomplishment of the review of life. Prayer experiences that foster meditation and contemplation would be preferable, in this context, to those based on group recitation of prayers and formal devotions. The value of periods of silence that permit and foster an escape from the noise (both internal and external) that marks everyday living cannot be overstated.

It is most beneficial if these periods of reflection are held in places of natural beauty. Often it is through achieving a sense of oneness with the elements of the cosmos that people achieve an inner peace with reference to the past, an appreciation of the present, and a serenity with which to face the end of life as we know it. Through experi-

ences of transcendence and immanence, a feeling of unity with the rhythms and harmonies of the universe, and a sense of the sacredness of life and the indwelling, creative Spirit of God, we experience the cycle of death and resurrection and bring closure to our lives in a grace-full way.

OTHER TASKS ESSENTIAL

In addition to providing for periods of solitude and reflection, however, those of mature years need to find new ways of affirming their selfhood through the cultivation of new activities, roles, and relationships. No single factor more quickly promotes self-destruction at this time of life than spending all of one's time focused on oneself, one's physical problems, and the limitations that accompany "old age."

In recent years physical activity has been recognized as making a major contribution to health during the middle and later years. Indeed, current research suggests that physical activity may reduce some of the most frequent causes of death and disability at this time of life, including cardiovascular disease and osteoporosis. Exercise also helps combat depression and promotes a sense of well-being. A commitment to creative maturation, then, demands that we initiate and maintain a reasonable level of physical exercise, in keeping with the presence of genuine physical limitations and following medical advice. This need can often be met through participation in an exercise club. Not only does the individual gain the benefits of physical exercise, but also has an opportunity to meet others with similar interests.

Loss of social roles and reduced self-esteem are common negative aspects of retirement. There is a definite need to mourn the role or roles that have been lost. There is no need, however, to remain stuck in the mourning mode, as many other roles are available at this time of life. Those who choose to age in a creative manner tend to look for and find new ways in which to practice skills honed over years in the workplace, while others set out to develop new areas of interest.

Many have sought and found satisfaction through their work in volunteer or part-time positions in their church or civic community. Others have increased their political activity and have devoted their time, energy, and skills to environmental causes, children's issues, or issues pertaining to their own well-being, such as Medicare and social-security legislation. The motto "Think globally, act locally" certainly applies to the types of social and political involvement undertaken by many persons at midlife and beyond. Through engagement in such activities, persons of mature years continue to perform generative functions. Often they bring to their activities a far broader social-political perspective than they might have earlier in their lives, when much of their time and

energy was devoted to developing a career, achieving financial stability, and raising a family.

LOSSES TEST CREATIVITY

Death of a spouse is, for most people, one of the chief sources of stress in the middle or late years of life. Loss of one's role as husband or wife, loss of the emotional support provided by one's partner, and loss of social relationships that were predicated on being part of a couple contribute to the difficulties experienced. Feelings of loss and bereavement are frequently pronounced, and the period of active grieving needed to deal with these losses may well exceed the traditional year of mourning. Many persons working in the area of bereavement therapy suggest that a two-year period is well within normal limits; some cultures prescribe an even longer period of formal mourning. Whatever their forms, the rituals and practices of grieving are geared to gradually reducing the intensity of the emotions associated with the loss of a loved one by fostering the formation of new social relationships. In essence, a new social network is constructed that enables the surviving spouse to live more fully in a world in which the deceased is not present.

Loving is necessary to living, however, and it is observed frequently that concern for others is the kind of loving that leads one to an enriched and fulfilled life in later years. Many older persons devote more time and attention to their grandchildren, while others take on the role of foster grandparent. Some act as mentors to younger persons struggling with parenting or assist new immigrants in adjusting to an unfamiliar culture. Still others express their caring and concern by volunteering their services in a variety of church or civic activities or by aiding others who have recently lost a spouse or who must deal with chronic illness. Participation in such activities represents an attempt to cope creatively, in a generative way, with the loneliness that is encountered after the death of a spouse.

The emotional isolation that results from the loss of intimate relationships sometimes leads to other forms of creative activity, such as writing or painting. While genius of the Grandma Moses variety may be rare, many people bring meaning to their later years by learning to engage in artistic activity or by renewing artistic endeavors that were abandoned because of the pressures of work and caregiving. Sally H. Rankin, Ph.D., in her essay "The Emergence of Creativity in Later Life," notes that courses in creative writing seem to be especially popular with persons in later midlife and beyond. She suggests this is so because the skills involved in creative writing do not presuppose the years of practice usually demanded for creative work in music and art. Given the autobiographical nature of much of the creative writing done at this time of life, it seems to represent another way in which to foster the

review of life and the development of integrity, the last of Erikson's developmental stages.

CARING BRINGS ENRICHMENT

A commitment to creative maturation might also encourage us to devote more time to activities that once represented avocations or leisure pursuits. Gardening, for example, can be very rewarding at this time in life, as it provides an opportunity for creating lovely surroundings while permitting the person to enter into and come to terms with the cycle of the seasons and the interrelatedness of life and death. Great satisfaction can also be derived from carpentry, weaving, and other crafts. While some persons have been content simply to enjoy these activities, others have developed them into flourishing businesses and productive second careers.

A recent article by Claire M. Brody, "Women in a Nursing Home," points to another way in which even people deemed severely debilitated can be assisted in their achievement of the goals of the last stage of life. Through group reminiscing sessions, Brody assisted the residents of a nursing home in reviewing the key experiences of their lives. In the process she observed that many of the residents became more assertive and more connected to their surroundings and to each other. Over time, cohesiveness and empathy developed among the group members. By perceiving themselves as still able to give something to others, their hope and self-worth were reinforced.

Creative maturation can be achieved in a variety of ways and at various levels of our being. Although each of us must in time adapt to the loss of physical vigor and social status, as well as to the loss of loved ones, it is possible to achieve a certain equanimity and serenity. In the face of the forces of destructiveness it is possible to affirm and celebrate the creative energy of life and in so doing to achieve wisdom.

RECOMMENDED READING

Brody, C. "Women in a Nursing Home." *Psychology of Women Quarterly* 14, no. 4 (1990): 579–92.
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Storr, A. *Solitude: A Return to the Self.* New York, New York: Free Press, 1988.

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Dysfunctions in Ministry

Thomas W. Frazier, Ph.D.

As a clinician who consults with ministers and ministry systems, I believe that unresolved personal issues of ministers and methods of coping learned in the family of origin often interact with the demands of professional ministry. Furthermore, I believe that personal dysfunction may interact with the more dysfunctional aspects of a ministry system and that this interaction affects the wellness and effectiveness of the minister.

This article attempts to examine the personal adjustment of the minister and its relationship to dysfunctional elements within ministry systems such as parishes, religious communities, and dioceses. Ministry systems often have characteristics typical of addictive organizations and may at times pressure ministers into compulsive behavior. Identifying specific dysfunctional elements particular to ministry systems may create a consciousness in the minister that both ensures protection from toxic elements in the system and fosters the personal growth of the minister. Ultimately, identifying dysfunctional elements in ministry systems may aid in transforming these systems into healthier entities that promote the wellness of both ministers and the people they serve.

GRANDIOSITY OF MISSION

Ann Wilson Schaef and Diane Fassel observe that "addictive organizations" often have a grandiose sense of mission at the central core of their organizational design. Grandiosity in mission implies ministry philosophies so extensive in their scope that mere mortals have difficulty delivering them. Specifically, the idealism of such systems (religious communities, parishes, hospitals, schools, entire dioceses) creates expectations and demands that cannot be fulfilled. Furthermore, the attempt to implement the services of these systems may affect the wellness of the ministers of the system.

It is not uncommon to encounter ministry systems (e.g., parishes) whose mission statements insist on the implementation of ten service programs, when in fact both human and financial resources indicate that only five or six such programs are realistic. One observation might be that the most dysfunctional members in the dysfunctional system will feel the most responsible for the remaining programs and will attempt, at personal expense, to implement those programs.

It seems that at least three factors play into the proliferation of programs that may result in excessive stress levels for ministers. One factor is need. As troubled individuals and families are identified, the tendency of service-oriented systems is to stretch to meet their needs. In parishes, outreaches to divorced and widowed persons, troubled teenagers, and unwed mothers may continue to develop and expand. For example, in my experience, it is not uncommon for directors of religious education

to modify existing programs to cover more and more issues to meet the needs of adolescents in confirmation programs. While these efforts are noble, no simple solution exists to meet the ever-expanding needs of communities serviced by ministries. The movement toward more complex programs is in itself a stressful process, particularly for ministers who may as a group have a tendency to overfunction—that is, they have an excessive sense of responsibility for solving others' difficulties. In Catholicism, as the number of available priests and sisters diminishes and demands for services increase, the tendency to stretch oneself to meet these needs may result in mental health problems and ultimately in vocation crises.

LIVES LACK BALANCE

A second issue involves the spiritual underpinnings of a system that encourages the development of more service programs based on an inflated sense of mission without a realistic assessment of the limitations or the wellness of the staff. The basic concern here involves theologies and spiritualities that encourage individuals to engage in more ministry without consideration for balanced lives that reflect intimacy, leisure, nutrition, exercise, and solitude. These issues become even more poignant in ministers whose life-styles and orientation to service may not be conducive to the intimacy of meaningful relationships—the self-disclosure and emotional bonding indicative of simple friendship. Excessive concentration on ministry tasks alone may lead to a one-sidedness in development. I often ask ministers whether they want more ministry or effective ministry. Without a spirituality that places a premium on wellness, effective ministry may eventually be impossible.

SELF-DENIAL OVEREMPHASIZED

A third issue interacts with the grandiosity of mission and involves the level of psychospiritual development of the minister. In my experience problems in development often relate to problems in self-worth. Ministers who are likely to be entrapped by the dysfunctional sense of mission of a system that demands too much are ministers who have not emphasized the value of their own well-being. Those who tend to be compulsive or perfectionistic in their ministry as a result of unexplored, unresolved issues relating to their family of origin often place an emphasis on self-denial as opposed to self-development. Consciously, religiosity is used to justify long work hours and compulsive work habits. The basic rationalization, whether it's packaged in simple or sophisticated terms, is essentially that rest and reward are reserved for the afterlife. In many cases such excessive emphasis on ministry may be an avoidance or denial strategy. In the

grasp of this rationalization it is not uncommon for ministers to work sixty or seventy hours per week serving others but to spend precious little time exploring their own issues related to personal development. Blocks in psychospiritual development may also manifest themselves as driving perfectionism: work becomes one's worth. Ministry, like other meaningful work, has its ups and downs. If one's sense of worth is based primarily on the impact of, or others' "review" of, the last program, homily, or project, self-esteem goes up and down like a roller coaster.

The key word in terms of investment in ministry is *choice*—conscious choice. The demands of ministry may ask a person to occasionally work long hours. Wellness is ensured by choosing to work, using the right to say no when personal limits have been reached. Alienated from their feelings, some ministers are not aware of the internal barometer in the psyche that indicates when both physical and emotional limits have been attained. If awareness of limits is absent, saying no is impossible.

The ability to consciously consider one's limits differentiates extra work from overwork. For compulsive people, work is automatic and unconscious, and limits are not considered for self-care and a realistic awareness of one's capacity. Limits may be felt as a shirking of responsibilities, avoiding God's will, or not being "right with God."

Compulsion for overwork has deep psychic roots and interacts with the grandiosity of dysfunctional ministry systems. Becoming ensnared in the demands of grandiose mission only removes us from the responsibility of fulfilling our own needs directly and may tempt us to fulfill our needs only through ministry.

When the counselor sees overwork in ministry he or she must ask what issues are being avoided in the personal life of a minister. What kind of spirituality drives this person? Did this person have an addictive or dysfunctional role model? What elements exist in the ministry system of the minister that may be seductive in that they dovetail with the minister's dysfunction?

MINISTRY FULFILLS UNMET NEEDS

Schaef and Fassel point out that often the best-adjusted employees in addictive organizations are those who come from the most dysfunctional homes. Using this line of reasoning, we might hypothesize that the more dysfunctional a minister's family of origin, the more vulnerable that minister is to existing dysfunction in the system. This statement implies that unmet needs make individuals susceptible to enmeshment within the system. It is understandable that those from the most dysfunctional homes, who are most used to delaying or suppressing their own needs and acquiescing to the needs of others, might be at risk in a

system that requires allegiance to a mission statement that makes idealistic and unrealistic demands of them.

One primary example might be the individual who has adopted the caretaker role in the family of origin. As a minister this individual may sustain the caretaker role. As John Bradshaw has pointed out, we often tend to do what is "familiar" in adult situations—meaning what we have learned in the family. As adult ministers we may be called on to be caring individuals, but caring is not caretaking. The former implies consciousness about supporting others without rescuing them from their own growing pains. The latter implies an unconscious script that does not allow others to assume responsibility for their lives.

A system that generates idealistic missions may encourage idealistic roles for ministers. These idealistic roles may become primary to the minister's identity. In one sense it is easy for an adult minister from a dysfunctional family to slide into idealistic roles because central to adopting such roles is the ability to put primary needs on hold. For example, a priest who would do well to balance his professional priestly role with work on personal issues such as intimacy may easily override such issues because the adaptation within his own family system called for him to be a "golden boy" who always placed others' needs first.

The term "golden boy (or girl)" refers to an idealized script that is reinforced within the family structure and encourages the developing child to always be other-centered. The golden child is not balanced in that he or she thinks both of his or her own and others' needs, but feels an urgency to demonstrate the purest, most selfless motives by placing a premium on others' needs at his or her own expense. Ultimately, this adopted role may pressure the minister to always be "selfless," and self-care may in turn be considered selfish.

These tendencies of the minister may interact with the idealistic role propagated by the mission statement in a dysfunctional ministry system, so that many ministers eventually split off large portions of the authentic self in order to conform to the idealistic role. In my experience this splitting forms the basis for many addictive behaviors.

Splitting is a progressive process in which the minister becomes alienated from parts of the actual self. In this process specific feelings, thoughts, and behaviors are considered unacceptable and pushed out of awareness. Eventually these parts of the self (e.g., sexual and aggressive feelings) are completely compartmentalized and not considered part of the person. Clinically speaking, it is often these aspects of the self that surface under stress and seek compulsive expression.

Ministers who have learned specific behaviors, such as rescuing a dysfunctional parent from his or her own moods, may have their ministry contaminated by the compulsion to rescue others in a similar vein. This type of rescuing may harmfully enable the dysfunctional members of a minister's clientele.

HOLES IN THE PSYCHE

In many ministers' families of origin their roles as children were idealized. Their parents may have expected them to be "golden boys" or "golden girls." This dysfunctional family paradigm dovetails with a dysfunctional ministry system's mission statement, which supports ministers' becoming "golden adults"—adults who, as an extension of a childhood role, compulsively attempt to fulfill the needs of others while neglecting their own developmental issues.

To the degree that the family of origin does not nurture the authentic child but reinforces the child only as the family wishes him or her to be, "holes" appear in the psyche of the adult, and these may be temporarily cemented by associating with an idealized system and its missions. Ironically, in our example, the caretaker may substitute caretaking for a developed personal life. This adaptation for professional ministers, who must maintain a degree of objectivity, may at times bring into question the validity of basic aspects of their ministry. The spiritual directors and counselors who meet their intimacy needs through their work may mix roles and muddy necessary boundaries, which can result in both personal and professional complications. The classic example would be the minister who fails to take into account his or her own emotional and sexual needs. If there is not a significant degree of sexual maturation and integration, boundaries may become blurred, and emotional contact with a counselee may tap into the minister's unrealized, underdeveloped sexuality. For ministers who focus only on others' needs and have insufficient means of meeting their own needs directly, "fatal attractions" may develop in which they may become gradually enmeshed, not realizing that a counselee may be seeking personal contact, not professional consultation. Furthermore, a minister's own needs may surface suddenly and result in a relationship that has harmful psychological consequences for both parties. What was a professional relationship may become personal and even genital.

As the minister becomes aware of his or her own inner issues, he or she is less likely to let unmet needs and unconscious roles affect ministry. At this point the minister may need to make a personal descent into the past and begin to understand that deeper motivations are affecting the quality of his or her ministry.

MINISTRY AS IDENTITY

The dysfunctional system's idealistic mission may serve to attract those whose identity comes

Compulsive Ministers' Unhealthy Convictions
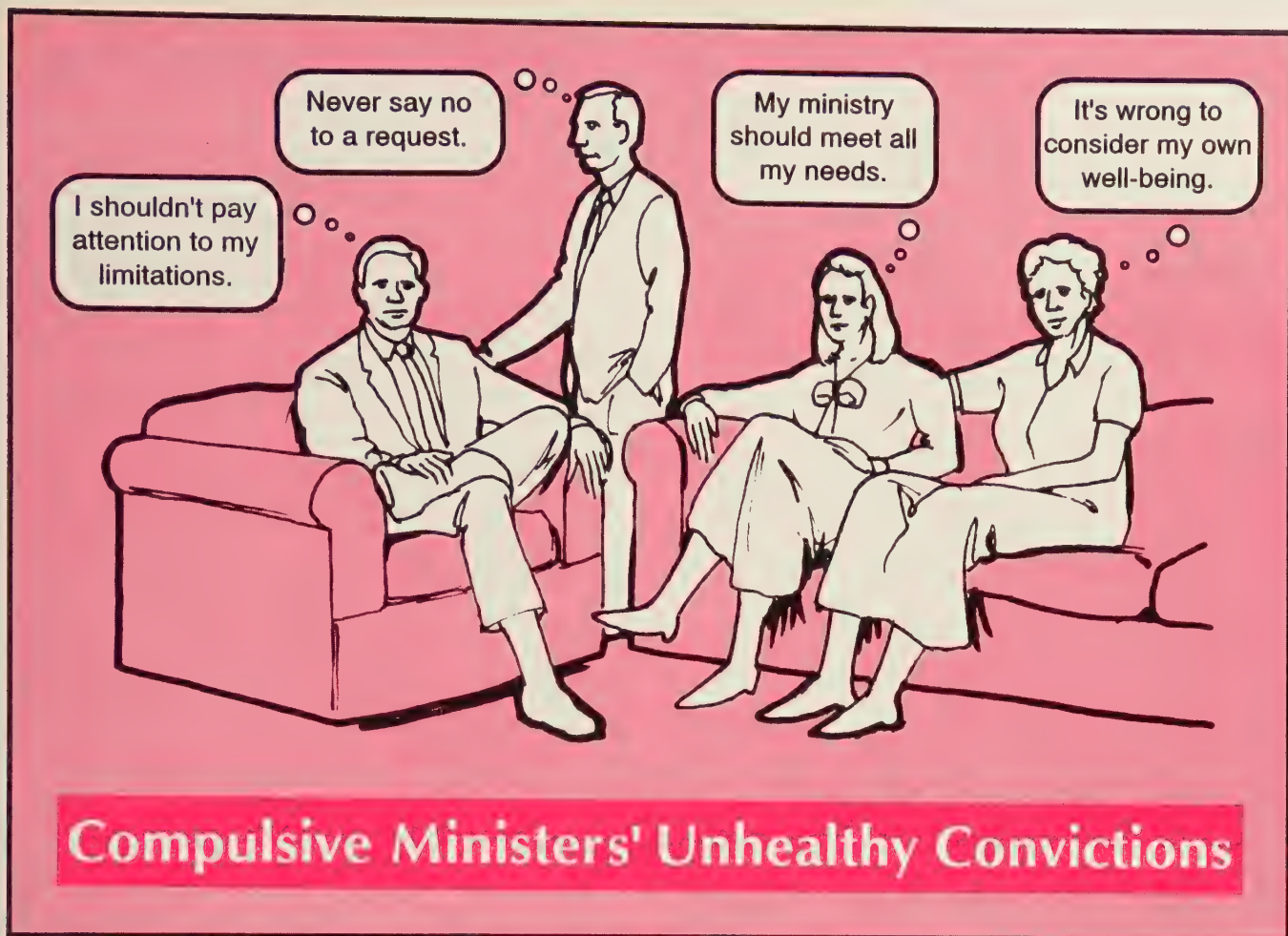
solely from identification with primary mission goals. Psychologists have taught that the human psyche is multifaceted. We have a need for friendship but also a need for solitude. We have a need for achievement but also a need for inactivity and restoration.

Overidentification with the mission of a dysfunctional ministry system may lead to a lopsided compensation in personality and behavior. One could argue that such an identification, as a defense, is designed to compensate for inadequacies in personal development. In fact, this overidentification process may be understood as a subtle unconscious strategy that may be used as a defense to avoid inner processes and to bolster deficient self-esteem. In extreme cases we refer to this identification process as clericalism. Clericalism invokes rigid roles that generate a ready-made identity for the minister and prevent awareness of inner process. Inner process is stifled, since by definition the defense of clericalism delimits what the person is allowed to be, what he or she is allowed to experi-

ence and feel, and how he or she is allowed to interact.

As an extreme adaptation clericalism smothers the uniqueness and individuality of the human psyche. When the psyche is placed in suspended animation by its overidentification with a system's grandiose mission or ideology, we encounter an individual who responds to life's conflicts as a script, not as a person. Such ministers as leaders may, ironically, have a significant following and possess power over people who feel incomplete and who may want to escape the freedom of making adult decisions. As Eric Hoffer has noted, the underdeveloped adult may too quickly want to become a "true believer" and be too ready to conform to the concrete, "correct" answers supplied by the rigid cleric. In this sense the rigid cleric is attractive to the underdeveloped adult in that the cleric supplies a ready-made avoidance strategy designed to provide concrete answers to difficult issues that ultimately must be addressed by the process of inner development.

> ## It is clear that people can be "schooled out" of their capacity to deal directly with conflict

A second danger in overidentification with a dysfunctional ministry system involves the individual who becomes so identified with a system and its mission statement that any healthy variation from the exact interpretation of doctrine or from the stated mission constitutes a threat to the individual. Here one's sense of self and self-worth may be so enmeshed with the role adopted in the system that disagreement or a differing opinion is often taken personally and unconsciously viewed as dangerous. This perception, so entangled with the safety needs of the minister in question, leads to a feeling of vulnerability and an emphasis on "turf" issues that may eliminate the give-and-take of collaborative ministry. Ministry becomes enveloped in power issues, and the transforming power of the ministry evaporates. In my experience ministers involved in such power plays have often substituted power and domination of turf for personal development.

If one's ego needs or sense of self are entwined with one's role as a minister, control often becomes a central feature of the ministry. This orientation of control, which may be largely unconscious for the minister, is designed to dissipate feelings of vulnerability where disagreement is interpreted as disapproval. This underlying dynamic is often at work when ministers disagree on such issues as which color to use for the ribbon that adorns church pews—white or off-white. The superficial disagreement is only a symbol of a larger dynamic that may polarize and eventually destroy both ministries and entire churches.

EXTERNAL LOCUS OF CONTROL

Dysfunctional religious systems, by their nature, dislocate individuals and encourage the placement of the decision-making processes outside of the person. Ministers who have grown up in dysfunctional families may have never located decision making within themselves and may have learned to surrender that ability to those who are more "powerful." In a dysfunctional religious system individuals may mistake authoritarianism for guidance. Receiving guidance consists of exploring alternatives and considering options with a skilled, objective counselor. Submitting to authoritarianism may involve seeking an extended childhood in which an expert or a doctrine usurps one's responsibility for developing character and consciousness. The development of the psyche is a slow, arduous process of sifting, filtering, and decision making. Robert Bly aptly refers to this as "bucket work." In his popular book on male development, *Iron John*, Bly refers to human individuation as the bucket work of slowly draining a pond, bucket by bucket, over an extended period of time. In his analogy of human development, Bly continually refers to the notion that it is up to the individual to assume responsibility for this inner work of development. In the dysfunctional ministry system individuals hand over the process of development to a person or doctrine, thus avoiding the anxiety and work normally involved in personal growth.

When healthy change is inevitably introduced, whether by chance or design, into a dysfunctional religious system, the change may seem threatening to the minister or the entire congregation because individuals may be steeped in the concrete boundaries of clericalism or the prefabricated design of "perfect" doctrine. They may unconsciously seek the anesthetizing protection of an authority figure and may tremble when changes in the system or others in the system activate their own "unfinished business." Change may be avoided by adhering to more rigid roles or doctrine or by further investing in more profoundly charismatic clerics.

We could say that those rooted in an external locus of control have a profound need for authority figures and authority systems to manage their lives. In itself, this management promotes security but thwarts the possibility of an inner process of development. As a consequence of this external locus of control and subsequent rigid adherence to authority structures, profound arrestment of inner process may occur. At this level of arrested development, Abraham Maslow points out, many individuals are forced to act out of "safety needs." In doing so they avoid risking individuation and seek security by making maintenance of the system's status quo their primary motivation. When change or innovation is introduced in a ministry system these individuals may experience intense anxiety.

In many cases hostility in the form of ridicule is generated as a defense against this anxiety reaction. For example, religious orders may decide to dress differently or make structural changes in living arrangements that directly affect the wellness of members, and these changes may be met with scorn by more rigid elements within the community. Unwritten community norms are often invoked ("We don't do it that way" or "This behavior is not consistent with the rule of the order"). Such statements may consciously reflect a moralistic stance but often betray an unconscious feeling that safety needs have been violated. Psychologists would argue that when conscious objections to change are expressed in a highly moral tone, unconscious resistance might exist because of feelings of vulnerability. For someone rooted in safety needs, change and variation are often placed on a moral plane when they would be more accurately understood on a psychological one.

PERPETUATION OF DYSFUNCTION

It is important to identify characteristics that sustain a dysfunction within a system.

Lack of Vehicles to Manage Conflict. It is clear that people can be "schooled out" of their capacity to deal directly with conflict. Since conflict in any system is inevitable, failure to assume responsibility for one's role in conflict often perpetuates that conflict within the organization. Many religious organizations adopt avoidance strategies in managing conflict and have not evolved vehicles for managing conflict within the system. Many ministers or members of religious communities are the products of families and religious formations that never dealt with conflict directly. Dealing with conflict becomes a taboo, and individuals may suppress conflict-related anger for years. At times anger may erupt, "proving" that conflict is dangerous, when in fact the danger lies in not having a straightforward, conscious manner or strategy. Without such a strategy individuals, communities, or parishes may adopt "no talk" rules and initiate a vicious cycle of conflict that may result in withdrawal and discouragement.

It is becoming clear that we often thrust ministers into complex situations with an emphasis on their backgrounds in theological training but provide them inadequate training in conflict management. As a result ministers may respond to conflict by drawing on roles and conflict-resolution skills learned in their families of origin. Their reactions may be personal, not professional. Their unexamined private issues may intrude into complex social situations and undermine the effectiveness of their ministry. To ensure the long-term wellness of the minister and to diffuse the effect of dysfunctional elements within a ministry system, both awareness about personal issues and the development of conflict-management skills must be priorities.

Triangulation. Triangulation is an indirect method of dealing with conflict, for it involves a communication strategy that insulates individuals from ownership of their feelings. In this strategy the minister may have a conflict with staff member A but refuses to deal with A directly. Instead, the minister or staff member A may attempt to communicate about the conflict through staff member B. This leads to ventilation without resolution of conflict. It is a safe but ineffective way of communicating. It requires a nice, codependent staff member B to sustain the dysfunction. In this situation the third party mistakes enabling for Christian charity.

Written Memos. A minister who lacks skill in handling conflict may resort to another form of indirect communication—written memos. Memos are a necessary mode of communication in any organization, but dysfunctional organizations often proliferate paper messages. Excessive reliance on written memos cuts down on personal contact and, therefore, emotional exchange. Effective conflict management requires creating personal and professional boundaries. Written memos sustain artificial distance between parties when skills in boundary setting are absent. Excessive use of memos may also serve to dilute emotional issues that need to be met directly.

Gossip. Excessive gossip is another significant characteristic of a system that avoids dealing with conflict by adhering to an indirect communication style. When there are poor vehicles to directly manage conflict within a system, people often hear about issues from those who know the gossip. Schaef and Fassel note correctly that "the purpose of gossip is to excite and titillate, as well as to establish a base of power." I have acted as a consultant to several ministry systems in which the vague and indirect communication styles of the systems' administrators created confusion over significant issues. As a result a number of ministers felt an increased sense of powerlessness to deal with the issues they considered central to the effectiveness of their ministry. In my experience ministers in such systems are at the mercy of gossip—indirect, fragmented, emotionally charged information that confuses and frustrates the least-powerful members of the system.

For others in a dysfunctional system, gossip may have a subtle addictive quality in that it promotes a false sense of bonding and intimacy in those who share it. Because it is an indirect process, it does not promote the direct resolution of conflict. Instead, it tends to provide temporary relief from frustration, so that members in the system may attempt little real change.

Secrets. There is a saying in Al-Anon that families are only as healthy as the secrets they keep. This saying can also be applied to ministry systems. Secrets are powerful in that they can create a privileged class of members within the system who have access to special information. Access to this privileged information may not necessarily be based on a professional role or a legitimate administrative function, as in the case of professional confidentiality. In professional confidential communication, conscious boundaries are established with regard to who may send and receive information concerning an individual and his or her circumstances. Confidentiality is proactive and has as its premise the basic protection of the individual. By way of contrast, sharing secrets may be a calculated method that emanates from a power base and may be designed to manipulate members within a system. Often, members' access to secrets may be based on conformity to the mission of the ministry system as perceived by the administrators of the system. In this sense access to secrets may be used by administrators to induce members to fall in line with the mission of the system. In this way secrets are divisive and controlling.

If access to information is given to one group in the system and not to another, the outcome may be the polarization and eventual alienation of these groups. In this manner the collaborative potential of the ministry system is undermined by a splintering of the members into special-interest groups.

IMPACT OF GETTING WELL

Jesus' admonition to become like little children may be taken on several levels. In my view one level involves owning one's sensing equipment—that is, what enables us to accurately assess things as they are on an instinctual level. "Common sense" and "using your gut" are similar notions. Children often have this skill, if it has not been socialized out of them. They know when something smells and are apt to blurt out, "This stinks."

In counseling, one comes to reacquire one's sensing equipment, to restore that innate, intuitive sense that perceives danger and recognizes a bad deal. In effective counseling, one's spiritual guide is relocated within the self, not projected onto a charismatic guru, a flawless dogma, or a "perfect" system of spirituality. One remains open to guidance and consultation but relocates decision making within the self. As healthy needs reemerge, one begins the process of meeting them directly rather than vicariously through the idealized roles and unrealistic mission statements of dysfunctional systems.

Missions may be personally scaled down as the style of life becomes more ordinary, more human. The minister doesn't deny that sometimes enormous ministry needs exist, but he or she also realizes that there is only so much tread on the tire. He or she may recognize that any effective outreach must ultimately have the wellness of both the minister and the clientele as central concerns.

It is not uncommon for some people in ministry to adopt a heroic stance in life. But one must question the level of consciousness of this archetype. If the role of hero has a significant basis in the dysfunction of our family of origin, we may learn to ascend above our own pain and become "spiritual flyers," easily spiritualizing our own emotional issues. We may seek to "offer up" emotional issues prematurely through our dedication to ministry when we have not been able to deal with these issues in an ordinary fashion. We may facilitate a group on spiritual development yet not make time in our own lives for friendship. We may spend time ministering to others yet not know how to minister to ourselves. We may soar so high that we are vulnerable to the lure of idealistic missions and fail to recognize our own needs and pain, becoming only copper conductors for others' pain.

The danger may be that in becoming so identified with a ministry system and its ideology we miss the big picture: that the best ministry model may be the example of a well-lived and well-balanced life.

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GRATITUDE
Leading to Love

William A. Barry, S.J.

In a recent article ("Developing a Relationship with God," HUMAN DEVELOPMENT, Winter 1991) I suggested that some people are too traumatized by early life crises to be able to shift their focus from themselves to others. Such people, I opined, are incapable of entering the stage of the spiritual journey that is called discipleship, or the following of Jesus. In Ignatian terms, these would be people who could not move beyond the First Week of the Spiritual Exercises. I referred to the example of the man from whom the legion of demons had been driven. When he wanted to follow Jesus, Jesus denied his request, saying, "Go home to your own family and tell them how much the Lord has done for you, and how he has had mercy on you" (Mark 5:18–19). These lines, for some readers, may raise the specter of a caste Christianity, a system of distinction between real Christians and also-rans. Truth to tell, some of the rhetoric of the literature on vocations to priesthood and religious life gives the impression that there are two classes of Christians. In this article I will address the issue raised by my observation in the earlier article. I will suggest that gratitude is the appropriate attitude for any Christian, and that gratitude will keep us from taking a holier-than-thou stance toward others.

The man from whom the legion of demons was driven did not ask to be possessed by demons. Down's syndrome children do not bring on their condition. Battered and sexually abused children cannot be blamed for being born into families in which they are hurt. Moreover, if we have escaped being afflicted in any of these ways, we cannot take credit for it. Whenever we see someone distressed, the only appropriate response is sympathy and the realization "there but for the grace of God go I."

Indeed, since we do not know the mind of God, perhaps the most appropriate response is just gratitude for life and all it brings, without any comparison of one life with another. Who knows whether it is better to be born without Down's syndrome or with it? to be an incest victim or not? At the least, I want to raise the question for reflection.

EQUAL IN GOD'S SIGHT

In her short story "Revelation," Flannery O'Connor tells the tale of a day in the life of a Southern lady, Mrs. Turpin. In the course of a visit to the doctor, Mrs. Turpin congratulates herself a number of times on her superiority to those she encounters in the office. Near the end of the story she has some kind of attack, during which she experiences the revelation of the title. She sees a vast swinging bridge:

> Upon it a vast horde of souls were rumbling toward heaven. There were whole companies of white-trash, clean for the first time in their lives, and bands of black niggers in white robes, and battalions of freaks and lunatics shouting and clapping and leaping like frogs. And bringing up the end of the procession was a tribe of people whom she recognized at once as those who, like herself and Claud, had always had a little of everything and the God-given wit to use it right. . . . They were marching behind the others with great dignity, accountable as they had always been for good order and common sense and respectable behavior. They alone were on key. Yet she could see by their shocked and altered faces that even their virtues were being burned away.

Mrs. Turpin discovers in this revelation that all human beings are equal in the sight of God. I suppose

that the "tribe of people . . . like herself and Claud" became more and more grateful as "their virtues were being burned away." As they were transformed, I wonder whether they made any comparisons at all, even in their gratitude. Remember that the Pharisee prayed in comparative form: "God, I thank you that I am not like other men—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get." The tax collector with whom he is compared by Jesus prays without comparison: "God, have mercy on me, a sinner" (Luke 18:11–13).

Another example from literature may help to make the point. In *Franny and Zooey*, J. D. Salinger describes a conversation in the bathroom between Zooey and his mother. In the course of it his mother wonders whether Franny, Zooey's sister, needs to see a psychoanalyst. Zooey gets serious and says:

> For a psychoanalyst to be any good with Franny at all, he'd have to be a pretty peculiar type. I don't know. He'd have to believe that it was through the grace of God that he'd been inspired to study psychoanalysis in the first place. He'd have to believe that it was through the grace of God that he wasn't run over by a goddam truck before he ever even got his license to practice. He'd have to believe that it's through the grace of God that he has the native intelligence to be able to help his goddam patients at *all*. I don't know any *good* analysts who think along those lines. But that's the only kind of psychoanalyst who might be able to do Franny any good at all.

The kind of psychoanalyst Zooey describes is the kind of Christian Jesus wants as his follower and companion. Such a Christian will not easily mistake the gifts he or she has received as merit badges for honor and a higher place in the esteem of God or anyone else.

In the parable of the sower and the seed (Matt. 13:1–9), Jesus speaks of the seed that fell on good soil and produced a crop. Notice that the crop produced can be a hundred, sixty, or thirty times what was sown. In his explanation of the parable Jesus does not assign any negative connotation to the differences in yield in the good soil. No matter what the yield, "the one who received the seed that fell on good soil is the person who hears the word and understands it" (Matt. 13:23). According to this parable, all we need to do is to open our hearts to the grace of God and let God take care of what harvest will be produced. Our gifts and talents may differ, and as a result the harvest produced will differ. But such differences do not make some people better in the eyes of God. Whatever gifts we have are just that—gifts—and gratitude is the only proper response to the reception of gifts.

DIFFICULT IN AMERICA

The attitude of gratitude for talents runs counter to the competitive nature of our culture. From infancy we are taught to compare ourselves with others in terms of talent or looks. IQ tests, SAT scores, class rankings—all compel us to compare ourselves with others. In a culture such as ours, the inability to do what others can do and what others are applauded for can lead to a sense of inferiority. Hence, in our country, the man from whom the legion of demons has been driven would tend to think of himself as less valued by Jesus than the apostles, who get to follow Jesus. Moreover, those who can easily do what is applauded and appreciated can come to consider the applause to be deserved. It is relatively easy to pick up the attitude of the Pharisee in the gospel parable. Under these circumstances the Christian attitude of gratitude and of acceptance of the gifts one has does not come easily.

We need to pray regularly and often for gratitude to God for who we are. Perhaps even more important, we need to pray to know in our bones that we are the apple of God's eye just as we are. Once a retreatant felt that Jesus was telling him, "I love no one more than I love you, but I don't love you more than anyone else." This was a very consoling experience for him and left him feeling very grateful. Moreover, he had no basis for making comparative judgments about his worth in the eyes of Jesus. What a great relief and freedom it would be if we could firmly and deeply believe that Jesus makes no comparisons but loves each of us as we are and wants the best for each of us.

If we are given this grace, then we will be rid of the kinds of feelings of inferiority that lead to envy, comparative judgments, and a sense that the call of some people to follow Jesus radically as apostles makes them better Christians. St. Paul must have had such a grace and then realized how free it made him. Hence he could insist strongly that no one can boast except in the Cross of Christ, that all of us are parts of the one Body of Christ, that each of us needs to play our role in building up the Body.

> But God has combined the members of the body and has given greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.
> Now you are the body of Christ, and each one of you is a part of it. And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? But eagerly desire the greater gifts. (1 Cor. 12:24–30)

As we all know, Paul then segues into his famous hymn to love. Gratitude for the gift of who we are and who we have become by the grace of God does lead quite naturally into love.

Discernment in Forming Contemplatives

Marie Beha, O.S.C.

The future of religious life—researched in the abstract with so much concern these days—is already present in the novitiates of religious congregations. No wonder that discussions and decisions about formation remain high priorities wherever religious gather.

This article addresses some aspects of these concerns, particularly as they apply to monastic contemplatives. While a great deal has been written on formation for apostolic religious life, little has focused specifically on formation for contemplative communities. This is understandable, given the small numbers of those involved, but nonetheless regrettable—not only for contemplatives themselves but also for all who are desirous of emphasizing contemplative values.

While many of the basic formative elements are the same for all expressions of vowed life, contemplative monastic communities have particular gifts and unique difficulties. How these affect vocational discernment within a monastic community will be explored in terms of the discernment process in general, prayer, community, and vows. Though this article discusses these issues in the context of initial formation, most of them are equally crucial in the context of ongoing discernment of a spirit responsive to the Spirit.

These reflections rise out of twelve years of personal experience in formation ministry and many fruitful meetings with others who have shared the blessing of this same service, as well as the privilege of some twenty years of monastic, contemplative living. They are an act of faith in the continuing validity of this life-style and its relevance for the whole church.

DISCERNMENT IN GENERAL

From the first tentative inquiry to the formal request for final profession, discernment is a continual concern throughout the formative process. Monastic communities emphasize the mutual rightness of candidate and community, testing the candidate's vocation through life experience and formation as a discerner.

Because each religious community has its own call from God—its charism and its special contribution to the building up of the church—it is important to match candidate and community in a way that will be life-giving for both.

The discernment question asks, "Does this particular house provide the best environment for this individual's growth in the Lord?" Only a limited response can be suggested by vocational literature and initial correspondence.

The gospel invitation "come and see" is far more relevant. Visits allow both candidate and community an opportunity to discern in person. But the nature of such visits requires careful consideration if they are to provide opportunities for exchange

while safeguarding the freedom of all concerned. The candidate has a right to privacy; so does the community. Yet both must be willing to risk sufficient openness so that first acquaintance can lead toward mutual decision.

What is the candidate looking for? Time is needed before real responses emerge. "Correct" answers like desire for God or for self-gift in community may conceal basic needs for security or for refuge from a too-rapidly-changing world, or expectations of escaping close interpersonal relationships. Even authentic desires for more prayer or greater solitude may merely indicate the desirability of life-style changes rather than authenticate a call to monastic life.

More immediately pressing is the question, What is the candidate looking for in this community? In these times of transition, some contemplative communities are moving in the direction of greater solitude, more opportunity for time apart in reflection and retreat; others, desiring more openness to the world outside the monastery, share the fruits of contemplation by offering retreats, prayer experiences, and spiritual direction. All of these and other expressions of the workings of the Spirit enrich the church with diverse gifts but also call for more personalized discernment.

Along with emerging new directions, other issues, such as age level and health of the members and situation of the local church, need to be discussed with the serious inquirer. Is the newcomer joining a group whose median age is already pushing retirement or a community of many young and relatively unformed members? How will the candidate fit in? Is there serious illness in the community? Do a number of members have chronic disabilities? Is the community's age level and state of health such that it can realistically open its doors to someone who seems to have a genuine vocation but is older or whose health may be problematic? Would the community accept such an individual, not just officially but also with its heart? Is the local church supportive of the community, not only financially but also through faith response? Or are finances precarious and the community isolated? Is the geographical location of the community suitable for the candidate in terms of climate? Is its cultural diversity supportive or stressful? These are some of the questions to be raised with the candidate; they are practical issues to be addressed by the community as well.

Timing is another relevant consideration. Is this a good time for the community to incorporate someone new? Crises or periods of significant change, such as those that may occur before monastic elections, make an individual's discernment still more difficult. Yet to delay entrance once an individual has reached a definite decision to try the life is to risk creating additional tension.

It takes time for the candidate to move from the initial "honeymoon" period, when all is perfect, through the stress of multiple adjustments on the physical, psychological, and spiritual levels, to a point of commitment before profession. The pace of this process varies greatly from one individual to another; for some it is slow and steady, for others rapid and uneven. The discernment question focuses more on the direction of the Spirit's movement and the individual's response than on how quickly changes seem to be happening. Does the candidate find the life formative? By "life" is meant simply the everyday round of personal prayer, liturgy, lectio, office, forming interpersonal relationships within community, working together, sharing joys and sorrows—and all of this within a context of solitude and silence.

Monastic life offers a concentration of these elements that is rare in a contemporary culture characterized by lack of identity and rapid change. Stability and continuity become powerful aspects of monastic formation. Does the candidate experience the orderly routine as deadening or as life-giving? Are the days, weeks, and months full, rich, and varied, or does boredom set in, with the attendant need for outside stimulation? After an initial period of adjustment, the person who is really called to monastic life begins to relax into the life and be nourished by it.

Does the candidate show promise of being able to make such discerning responses? Is he or she a listener who hears the Word of God in the challenge of each day's gospel, in the repetition of the liturgical readings, in everyday events inside and outside the community? Can he or she translate what is heard into praxis? (for monastic life is eminently practial, no matter what either its critics or its enthusiasts might think). Is the candidate able to move beyond insight into action? Can he or she wait in patience, accepting the seed's slow growth, trying again and again—and sometimes trying in vain? Consistent effort, sustained by trust in God's powerful action, will eventually bear good fruit.

PRAYER CRISIS INEVITABLE

Persons entering monastic community bring with them not only a history of developing relationship with the Lord but also a whole set of expectations about monastic devotional life, and particularly about prayer. These will be tested from the outset.

The stress of adjustment will almost inevitably touch off certain physical and emotional problems, and these in turn will affect the individual's relationship with the Lord. Health problems ranging in severity from bad colds to conditions requiring major surgery interrupt the smooth flow of one's spiritual life. The radical nature of the adjustment to monastic life almost always occasions some regression, which can be particularly humiliating for older candidates who may have thought they

were beyond such crises. Working through unfinished business from the past may appear to delay the formation process but is actually very much a part of it. Such issues as unresolved anger, fear of intimacy, problems with authority, and lack of self-esteem blunt our free response to God and must be purified if union with God is to be fully effective. This is the work of a lifetime and more, and unless it is begun during initial formation, there is little promise that monastic life will bear the fruit of contemplative living.

How does the candidate respond to these initiatives of the Spirit? How honest is he or she capable of being? Openness to the truth is fundamental, and sharing the truth with responsible others is very helpful, but docility to the truth once it is discovered is essential. This is the "living by faith" that promises justice, holiness. Does the candidate's prayer bring him or her into the light? If so, when it does, can he or she accept self-revelation without being caught on the flypaper of endless self-preoccupation? Though monastic practice focuses on the interior life, it is not introspective. Does truth known become truth lived, and does it finally become so integrated that it becomes truth forgotten, no longer standing out in any self-conscious way? Through such gradual integration over many years, the virtuous life builds genuine holiness.

As time goes on, candidates often feel that they can no longer pray as they ought. Scheduled times for personal prayer become a burden, Liturgy of the Hours a recurrent interruption, lectio a bore. At a more basic level, God is transformed into a stranger. In their distress, it appears to candidates that the whole spiritual life has to be begun all over again, as if for the first time. On the contrary, experiencing crisis in prayer is integral to spiritual growth; working through crisis is a constant of continuing formation as the Spirit goes ever deeper, probing the heart. A crisis early in formation, however discouraging it may be to the candidate, is not a countersign; rather, it announces the good news that the process of maturing in prayer has begun.

If nothing seems to be happening, that is cause for concern. The person who moves from initial bewildered excitement into a state of vegetative existence is unsuited to monastic life, no matter how little trouble he or she creates for the formation director. God is always at work; we must be too—but without strain. The yes that is the Spirit's praying in us balances the doing of what is ours to do with supple surrender.

So what is the candidate to do? Experience the prayer life of the community and its powerful formative capacity. Everything in the monastery is intended to express dedication to the one thing necessary; it requires the response of single-hearted devotion to the goal of union with God. Does the candidate show signs of being nourished and excited by the staples of the monastic "diet"

Prayer focuses the asceticism that is an integral part of monastic life

(stretches of time for personal prayer; the variety of the liturgical year, with its round of fasts and feasts; the luxury of provision for daily lectio; the support of others in community who seek the same goals)? These are the promissory notes offered by monastic profession—but a promissory note must be negotiated before it brings returns. Discernment asks, What is the candidate's experience? Is personal prayer, no matter how dry and dark, good bread so nourishing that without it the candidate would be empty inside? Does the liturgy stimulate and satisfy with its alternation of seasons and its introduction to our numerous ancestors in the faith? What does the candidate read, and how does he or she read it? Lectio provides a way for the less-articulate candidate to speak of the heart's attraction, savoring the words that others have used. The person who experiences richness in scripture and in the best of contemporary authors has discovered one of the shared secrets of monastic living.

Prayer focuses the asceticism that is an integral part of monastic life. Before entrance candidates often ask nervous questions about such disciplines as fasting and abstaining. Once they come to the monastery these concerns fade against the reality of the call to constant conversion. Discovering where one's life must change and where one's heart has hardened, responding to the demands of deepening prayer and to relationships in enclosed community—these are the real disciplines of the life. Does the candidate experience these phenomena? How does he or she respond, not just in the first weeks and months but also as the years of formation unfold? Does the candidate try to settle for the subtle satisfaction of penitential practices, rending his or her "garments" but leaving the heart un-

A Contemplative's Day In Formation
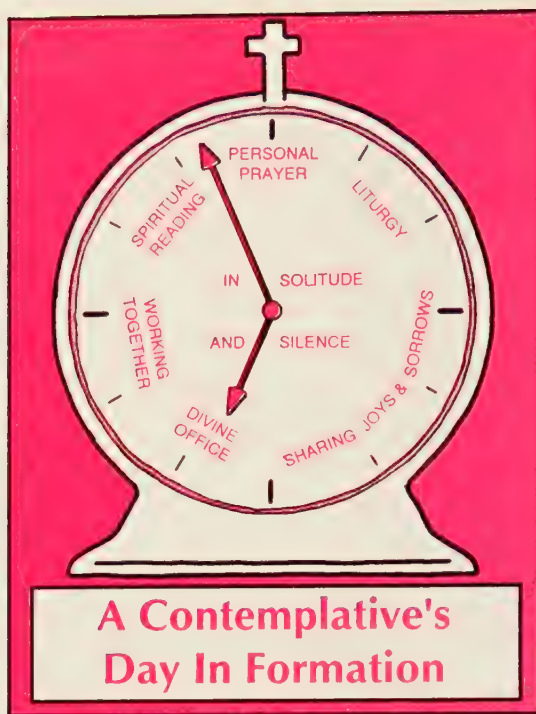
touched? Or is the candidate able to follow the Spirit's lead and get in touch with the real obstacles to the free action of grace?

One issue that almost inevitably distinguishes true asceticism from false is that of food. Fasting has a role in the life of the Christian—a more important one, perhaps, in that of the monastic—but it remains a means, not an end. Achieving the perfect fast can be simply another form of egoism, and one that newcomers fall into rather regularly. Sometimes they are delivered from it when, in the Lord's mercy, they discover that overindulgence in fasting leads to disorders such as binge eating, preoccupation with food, and peculiar food preferences. Does the candidate have some awareness of these patterns? Is he or she honest in admitting to them and working on them? If so, what appears to be an obstacle may well become an occasion of grace, mortifying the candidate's strategies for remaining in control.

LIVING TOGETHER IS TEST

While capacity to grow in prayer is fundamental to any form of contemplative life, it is not the clearest indication of a monastic vocation. The ways of the Spirit are too subtle, too unique, to permit their use, even for a cause as worthy as vocational discernment. Ability to live in community is a more realistic and reliable criterion.

Life together in close community is integral to all monastic discipline. Once the reality of everyday living shatters the illusion of having discovered a dream community of soon-to-be-canonized saints, the candidate is positioned to begin the lifelong jouney of sharing with a group of pilgrim people. Is the newcomer able and willing to enter into community, or does he or she remain on the sidelines for an inordinately long time? In other words, is the newcomer an observer or a participator? The former watches with interest; the latter searches for ways to do his or her part. An acceptive community will welcome such efforts, even though they may be somewhat awkward at first.

To whom does the candidate choose to relate? Some individuals secure their noninvolvement by relating mainly to the old and sick. Others circle around those in positions of authority. Still others are open to a wide range of relationships.

As time goes on, does the candidate make friends? The persons whom one chooses and those who choose one say a great deal about one's personality; the old adage "like seeks out like" is often borne out. Some persons seem unable to be friends. Others tend toward exclusive relationships that shut out those less favored. Some cultivate many friends; still others are comfortable with only a few close relationships. Numbers are relatively unimportant; capacity for intimacy is the discernment issue.

How does the candidate respond to the faults, foibles, weaknesses, and even sins that soon become apparent in the community and in close

friends? A judgmental attitude spells trouble in relationships and a lack of self-acceptance. What we find unacceptable in ourselves is what we most often project onto others. Negativity poisons the waters of community living, making everyone a little bit sick; compassionate love for self and for others offers joy to all in community. Living in love must be genuine if it is to last through the everyday difficulties of close monastic living.

The balance of solitude and community is a special challenge for monastics. Does the candidate experience the aloneness of the life as destructive loneliness or as solitude rich in possibility? How does he or she fill time alone? With escape into light reading? With the busyness of multiple projects? Is the candidate content in the quiet of a Sunday afternoon or the leisure of a rare free day?

The community that gathers in shared prayer needs to be a group of persons who are already one in the Spirit of Love. If they are not, and to the extent that they are not, their prayer is not praiseworthy. "Go leave your gift at the altar" demands that forgiveness and reconciliation bind together the monastic communion of sinners on their way, it is hoped, to being saints.

Can the candidate apologize when appropriate? Likewise, can he or she accept an apology with ease and grace? Forgiving and forgetting is basic to life in a community of people who live together in close physical proximity for days without end. An inability to let go of past wrongs, either one's own or those of others, would be a serious concern in the discernment process.

Recreation is another, and an almost equally relevant, indicator of capacity for life in close community. Can the candidate enter into the give-and-take that is integral to recreational sharing? Does the individual feel free to express himself or herself but also secure enough not to need to have the final word on everything? Being a good listener is a valuable asset for all contemplatives. Such listening is never passive; it is actively receptive, warming others with the encouragement of direct attention. It means knowing how to ask the tactful question that shows one's concern but learning to avoid being overly personal and prying. Entering into the world of the other widens the experience of the contemplative; sharing this world is double enrichment.

A capacity to be recreated within community is a necessary balance for a life devoted primarily to the wordless surrender of contemplative prayer. Work is the other way in which monastics express themselves in creative activity. Labor also enables members to contribute to the support of the community and to exercise personal responsibility for the building up of our world.

Since whatever is done in the monastery remains secondary to the main work of prayer, the question of how the candidate works is more important than what he or she is able to do. Productivity is not a central concern, material success is irrelevant, and competition is an impediment to community—so the candidate must explore whole new ways of working. Laboring quietly, carefully, and in such a way as not to extinguish the spirit of prayer has to be learned through experience; it does not come naturally in our hurried and harried society. Workaholism remains a temptation in the monastery and may be even more enticing in a life-style that offers so few other forms of external satisfaction. Trivia can be multiplied and then "sanctified." The candidate's honest question, Why do this in this way? can serve a community's ongoing discernment of its spirit of contemplative leisure. Yet monastic work is to be taken seriously; it is not just busywork engaging the efforts of amateurs. Working hard at whatever needs to be done is ongoing asceticism.

How does the candidate work with others? Being able to fit in and fill in are valuable assets in community. Can the newcomer adapt to the swift as well as to the slow? Can he or she follow directions yet show initiative when appropriate? Is the candidate willing to be responsible and to take charge but also to do what is asked without fuss?

The ultimate discernment question is this: Does the individual believe in the main work of the monastery? Does he or she believe that a life of prayer in community, supported by simple forms of shared labor, is worth a life's giving? Does the candidate experience this special way of contributing to the building up of the Kingdom as his or her vocation? Unless this act of faith strikes deep roots in the candidate's life, all other labor will be in vain.

VOWS GUIDE COMMITMENT

Like other forms of religious life, monastic commitment expresses itself in public vows. It is shaped by poverty, chastity, obedience, and quite often by a profession of stability or enclosure. All these forms of consecration are nuanced by the core thrust of monastic life: a desire to give God absolute priority through a life of prayer anchored in community.

"God alone," a phrase that has so often been used to summarize monastic goals, becomes the focus of vowed poverty. To say there is nothing else within the walls of the monastery summarizes the richness and the nothingness candidates should expect to find as they move into community. The personal realization of this level of detachment comes slowly and over much of a lifetime. Yet its reality needs to be proclaimed from first interview through final profession.

Monastic poverty is circumscribed by the communal nature of the life. Each tradition has its own

Monastic discernment begins with questions about basic health—of body and, even more, of mind and spirit

particular emphasis. Some stress the need to be completely self-supporting and link poverty to the asceticism of hard labor. Others express their complete dependence on God by relying to some extent on alms to provide for daily bread. Style of living also varies from one community to another. "Less is better" might be the motto of some groups, while others are less minimalistic yet still frugal. Still others are more concerned with hospitality; their poverty stresses alms-giving and the willingness to share. What does the candidate feel called to? Is simple living the top priority, or a desire to live among the poor? Whatever the community's practice of poverty, is the candidate able to continue to grow in personal poverty during formation?

An aspect of poverty that often causes some bewilderment among newcomers is the practice of asking permissions. Customs vary, but many communities retain some forms of such dependent practices. If this is community custom, it will need to be integrated into adult autonomy if it is to be genuine. Basic to such integration will be the capacity for personal discernment that was mentioned earlier. What do I need? How much do I need it? To what am I being called? Once these questions have been examined, the individual can submit his or her discernment to that of the community.

Chastity in the monastery is also centered around community and prayer. As already indicated, silence and solitude give special shape to the interpersonal relationships in monastic communities. Over the years, without a great deal of talking, just through close living, members get to know each other very well and develop an intimacy that is real, even though it often remains wordless. It prefers the language of shared ideals and daily kindness.

Perhaps it is this same closeness that causes individuals to guard their privacy so highly. Is the candidate sensitive to and respectful of the various needs of individuals in this regard? Or is he or she inordinately curious, suspicious, or secretive? Can the candidate share of himself or herself without demanding undue attention? Is he or she able to give and accept affection without becoming sentimental or exclusive?

Since monastic life does not offer much opportunity for interaction with persons of the opposite sex, candidates need to have developed comfortableness with their own sexuality and with both men and women. If they have had only limited exposure to persons of the opposite sex, it is very difficult, if not impossible, to make this up within the monastic setting. This is an area in which initial interviewing needs to be particularly perceptive. Unfortunately, some counselors outside the monastery seem to feel that the cloister is especially suited to the shy, the quiet, the retiring, the introvert. The direct opposite is probably truer. Some level of extroversion may help toward emotional balance in a life that is basically solitary yet at the same time expansive.

Obedience in monastic community is deeply rooted in an attitude of listening that finds its word in the yes of active surrender. Like the other vows, obedience is a response that grace must build on well-formed nature. Has the candidate developed sufficient ego strength so that he or she can afford to set aside personal will? Has he or she worked through the crises of adolescent rebellion? Age level will not give an adequate answer to these questions. Individuals learn obedience, particularly in situations in which their will is countered by that of superiors or of other members of the community. Can they stand up for what they feel is right without being belligerent or stubborn? Can they give in on issues of relatively low significance? Can they recognize the difference between more important and less important issues?

As we have already observed in connection with the practice of asking permissions, monastic life involves a fair amount of what might be called domestic obedience. Do the persons coming into community experience this as liberating or as rigid and/or demeaning? For example, are persons free while responding to a demanding schedule, or is their yes given grudgingly? Does routine become so binding that what is intended to make communal prayer possible becomes an end in itself, with consequent loss of liberty?

Relationships within a small, close-knit community give a special ambience to monastic obedience. All permanently professed members are asked to assume responsibility for some of the most important elements of the life together, such as the election of community leaders and the admission of new members to novitiate and to profession. While

in large, active congregations these decisions are usually delegated to a representative chapter or the council, in the monastery everyone is involved. Ease in assembling the monastic chapter also makes it possible for that body to function continuously in an advisory capacity and rather regularly as a decision-making entity. Are persons in formation prepared to assume this kind of responsibility? Is the community willing to allow candidates to attend community meetings and to express themselves when appropriate? Freedom to do so makes discernment of a candidate's ability to fit into community more realistic.

Once communal decisions have been made, how does the candidate respond? Willingness to say a wholehearted yes gives obedience the saving grace of cheerful support. Cooperation of all the members, including those who opposed the original suggestion, allows a proposal to stand or fall on its own merits. Are candidates secure enough to speak against a policy and yet accept it in practice? Can they do this without rancor or foot-dragging?

Like everything else in the monastery, obedience finds its fullest expression in the active surrender that is a life of prayer. Discovering and then doing the will of God requires a spirit open to the Spirit. This is the active face of obedience, its necessary externalization. The contemplative initiative includes another rhythm, that of moving from inside out. Standing before God in prayer, contemplatives act by doing nothing, speaking the language of a surrendered and silent heart. This sacrifice of praise is their special expression of doing God's will. It is obedience stripped down to the basics and lived out with only a minimum of satisfying accomplishment. Does the candidate show signs of some initial understanding of the dynamic of active surrender? Is he or she willing to embrace the asceticism of singleheartedness that it requires? When God's will and the candidate's will cross, is the candidate able to find that center of peace below the surface of troubled emotions—his or her rootedness in God?

GIFTS CONSIDERED ESSENTIAL

This article has asked many questions regarding the concerns related not only to initial formation but also to lifelong growth in contemplative life. Much of what has been said can be summarized under the rubrics of health, commitment, and docility. Monastic discernment begins with questions about basic health—of body and, even more, of mind and spirit. That health of spirit which spiritual books used to describe as "the virtuous life" does not guarantee a monastic vocation, but it is a negative indicator, meaning that its absence predicts failure or at least great difficulty. Mental health, while not absolutely necessary (witness the number of saints whose emotional balance has been somewhat shaky), is a tremendous asset—not only in community life but also in intimacy with God, which is at the heart of contemplation. Health of body, while less necessary than the previous two elements, is undoubtedly a gift to be received with gratitude; it makes everything else easier, more possible.

But virtuous life and health of mind and body are not enough. Monastic life is a call, inviting a response. The call can be validated incarnationally only when a candidate's capacity is actualized by a willing spirit. The ability to live the life is the summation of all we have suggested about the objective criteria for discernment; responsiveness is the indispensable subjective element. Does the individual want to live this way? Is the candidate's desire strong enough to become a sustaining force, directing his or her decisions? Repeated choices prepare for commitment, and commitment stabilizes future choices as call and response become so unified that living any other way is unthinkable. Clearly, this is a process of lifelong, continuing formation, a growth into integration that finds all of us novices until the day of our death.

If committed response embodies capacity, docility shapes spirit into wholehearted assent to God. Are the persons who seek entrance into the monastery willing to be taught? Not everyone is. An attitude that might be characterized as "rich in spirit" may leave one so self-satisfied that he or she is not open to learning—and someone who does not want to learn cannot be taught. If this block were only to limit the process of novitiate formation it would be one thing (and no small thing at that), but usually it is indicative of an attitude that resists the working of the Spirit. Reluctance is one thing; resistance something else. And lack of docility is usually symptomatic of such blocking. It can be the flaw that stops growth and initiates decay.

Health leading to wholeness, capacity actualized by commitment, and desire made effective by docility are gifts of the Spirit; they promise that vocational discernment will issue in happiness for the individual and for the community.

Sister Marie Beha, O.S.C., has been involved in religious formation work and community administration in Greenville, South Carolina. She has also written several books and articles for religious publications.

Accompaniment

James Torrens, S.J.

Mom, Pop, Tante Nori, Uncle Vince
loll in the Russian River.
Smiles go round and who knows
what chatter. The frames jitter.
Can't believe I'm now older than they.

Aunt and Uncle take off at a run
after their girls in sunsuits
and bonnets, squealing with terror.
It's for the camera. A grandson
splices this romp together.

The old lurid fables and our own
pricy sleuths of the murder
attempts on parents miss something.
Motive wanes. We keep
finding their hands in ours.

Seriously. Time, tricky,
egg us to scenarios of blood
that as eyes open we laugh at,
meeting up in the Great Woods
to decipher the leads home.

A young-adult relative has long intrigued me by addressing her mother, my cousin Yvonne, a woman of some dignity, simply as "Vonnie." A Jesuit friend used to speak of his mother, when she was alive (and quite alive!), by her given name, Frieda. I remember too three young men born in England who always referred to their mother by her first name, Lovene. How strange, I used to think. It sounds like they're objectifying, distancing their own flesh and blood. And how presumptuous (that was my real problem)—this referring to one's parent as, well, an equal.

I could never have imagined calling my mother "Beatrice"—though my favorite author, Dante, filled the name with a warmth of meaning. Undue familiarity, I would have thought; not dutiful or respectful enough by half. Yet the opposite was palpably true for those I allude to above. I had missed something, clearly. What? The charming camaraderie that one generation can express to the other. In the above cases, women left as widows or as single parents still hear their names in an affectionate key.

This easy interaction across the generations occurs more normally in the way my brother recently described it. He said of his college-age children: "I enjoy them a lot now. We are able to sit and talk about all sorts of things." Yes, I said to myself, I phoned your house, and this time your son, instead of calling you right to the phone, asked me what I

was up to and chatted for a while. What a relief, I thought, to talk to them like adults. Here again I fell short, though. Why "like adults"? Why not "like friends"?

This is what we are made for as human beings— not to relate with subservience or possessiveness or overprotection or saved-up rancor, but to permit all of that to fall away so we are all on the same footing. A mother and daughter I know have clouded memories and electricity between them, yet they speak on the phone almost daily, even from different countries; the sparks still fly, yet they work pretty hard at being friends.

I have always admired the Franciscans for their appellation "Fra" or "Fray" ("Brother"), which tones down the authority-figure aspect of their priests and emphasizes the Christian family status of all in the order, to say nothing of those outside it (the greatest Fra popping into my mind is, however, Dominican—Fra Angelico). Sisterly and brotherly feeling seems a charism— elusive, subject to interferences, but still of the essence.

Our times are intent on our liberation, individually or corporately. This is the message of Freud, of Frantz Fanon (in *The Wretched of the Earth*), and of feminism in its various forms. The enduring task, though, after one achieves particularity, identity, and free space, is one of true companionship. At the end of the struggle and of the journey, we find ourselves together at our simplest before God— open-mouthed, almost, before the mystery of our existences, the intricacy of the universe, the baffling disasters of humanity, the awesomeness of a Creator. But we're reassured by the divine presence and love, which confer on us a shared identity by no means infantile—that of children of God.

James Torrens, S.J., is an associate editor of *America*.

Respect for Third-Age Religious

William C. McInnes, S.J., Ph.D.

The bulletin-board announcement was terse: "Meeting tonight *only* for those Jesuits actively working in the school." This "sign of the times" reflects a useful management technique of recent years: gather together those joined in a specific apostolate in order to facilitate discussion and the articulation of common objectives.

But it also suggests a growing problem of excluding some members from group activities. What about those other members of the community who were not invited, especially the older members? When do they get summoned to talk and work together? In many communities the answer is never, because individual prejudices and institutional indifference militate against including the members of the "third age" in many community discussions and movements.

To pay attention to the needs and gifts of older members is a major challenge facing Jesuit communities today. Having recently entered the third age and therefore being eligible to speak about, if not for, my colleagues, I would like to offer some insights to help us all take a new look at the status of the elderly and retired in our communities.

My plan: (1) to provide some basic insights into the members of the third age and some of their needs; (2) to review some of the responses being made at the local, regional, and national levels; (3) to outline new models and examples of successful transitions to retirement and second careers; and

(4) to explore a distinctive spirituality for third-age religious.

Journalistic curiosity is not the primary motive for my interest. Last year I finished a thirty-year career in Jesuit higher education, where I had been happy and secure and undisturbed. At the time I was 66 years old, a member of the third age not by choice but by nature. I had just ended thirteen years in my job and was headed for a province-sponsored sabbatical. It was time, I reasoned, to end my career (no more climbing up the academic ladder) and to concentrate on my vocation (what God is calling me to do in these later years of a long Jesuit life). For me this was synonymous with asking, Who am I as a Jesuit? I had a personal stake in the topic, as everyone will someday.

I changed jobs: from Association of Jesuit Colleges and Universities administrator to Woodstock Theological Center fellow. I went from a community of fifteen into one of seven. These moves meant new faces, new physical surroundings, and new rituals of living. Fortunately, I had kept all of my family and some of my friends. That helped for continuity. I was about to acquire several new companions. That suggested adventure. The changes came as expected, but some of the results were not anticipated.

For the first time in my life I experienced what it meant to be a member of the third age. There were new visions and old stereotypes, new opportunities

and unscheduled alienations. Most important, however, was a newly dawning conviction that third-age Jesuits could form a special force for good in the Society of Jesus today.

My biggest shock: neither individually nor institutionally have we addressed adequately the challenge of aging. It is a task for all, both young and old. What I had failed to learn from books, I had acquired from experience.

IDENTIFYING THE ELDERLY

The presence of elderly Jesuits is like the smog that hangs over Los Angeles. One day residents realized it was there: an ominous, undefined, unannounced presence that was tolerated because no one knew how to send it away and acknowledged because it had become a painful reality. An environment many have taken for granted because it did not loom large has now become a sticking point—socially, intellectually, spiritually, and financially.

The elderly in our midst are more than an environment of Jesuit community living today. They are a presence. They are active persons moving among us each day (often with hearing aids and grim determination). They work with us (perhaps less strenuously). They eat with us (usually more systematically and slowly). They pray with us. They are fountainheads of tradition, but they have decreasing outlets for expression. They can also, on occasion, be pains in the neck. But whatever they do to irritate others should be secondary to the fact that they are people, just like everybody else.

The presence of older Jesuits in increasing numbers has radically affected the life-style and foundations of community life. The change touches everyone, not just the elderly. The heat is turned up higher, the medical bills are larger, the community mix is altered—and that's only the beginning. No longer does the Jesuit novice enter (as we older Jesuits did) a congenial population pyramid with a wide base of vital young people tapering to an apex of a few slow-moving older Jesuits. These latter residents translated the common heritage for the newcomers and unobtrusively served as models of peaceful and relatively rare old age. They didn't get in anyone's way or upset their life-style. Today the pyramid has upended. The few young candidates enter an upside-down tent overwhelmingly peopled with the elderly. No wonder our vocation directors have a hard time attracting young applicants to our family. Who chooses willingly to enter an old man's home? Neither the young nor the old.

Though all Jesuits know some elderly people, they really don't know much about them. Our views of older people (as of young) tend to be colored by our personal encounters, good and bad, by the dire predictions of financial crisis in our communities (with the elderly seen as nonproduc-

The presence of older Jesuits in increasing numbers has radically affected community life

ers), and perhaps most of all by the generally unacknowledged fear that we too are inevitably growing older and ultimately facing death.

Consider the facts:

- There are 30 million Americans over 65—over 12 percent of the population. By the year 2030 there will be almost 66 million.
- Persons over 65 represent the fastest-growing age group in the country.
- People are living longer. Men who are 65 today are expected to live an additional fifteen years, women of 65 an additional nineteen years.
- Most of the elderly are generally healthy. Some may have chronic conditions (arthritis, 48 percent; hypertension, 39 percent; hearing impediments, 30 percent; heart disease, 28 percent), but most are not institutionalized and not totally incapacitated for at least part-time work.
- Most older people want to work, and it's generally against the law to dismiss a worker solely for reason of age. 3.1 million older Americans (11 percent of the elderly population) are working, almost half of them part-time.
- People will be spending more and more time in retirement—sometimes 25 to 30 percent of their entire life span.
- Members of the third age are a political force to be reckoned with. Public officials acknowledge the fact, and administrators of the American Association of Retired Persons (AARP) capitalize on it. "And if current fertility and immigration levels remain stable," chuckles the AARP, "the only age groups to experience significant growth in the next century will be those past age 55."

- And most significant of all: We are all headed for the third age—if we live long enough.

PROBLEMS OF THE ELDERLY

Statistics enable us to build categories for comprehension. But they often squeeze out the human dimension and the qualitative differences between people. You can't know or care about third-age citizens purely from statistics. We need, therefore, not only to count the elderly but also to pay attention to what they want and need.

Several years ago, prompted by the initiative of two laypersons, Hannah and Alfred Fromm, the University of San Francisco (USF) started a school exclusively for third-age students, taught exclusively by third-age teachers. A preregistration survey asked prospective students about their primary interests. The two most urgent needs reported were "to be able to do something useful with my life" and "to be able to get around physically." To accommodate their need for transportation, USF placed the school in the heart of the city, accessible by public transportation, and provided special travel arrangements for those needing such assistance (USF became the first university in the country to provide valet parking for its students). To satisfy third agers' desire to do something useful, USF started a school.

The approach was generally sound, though more was learned from listening than from principle. The experience of the students was solicited; the institution's ideas were not imposed. School officials didn't tell people what they needed; they asked them. They tapped them for the information all needed to confront a common problem. All this offered a lesson for the future.

Is it not reasonable to assume that Jesuits also want to be useful and, even more, want to be asked about their needs by someone? The latter issue can be addressed simply by organizing community groups to raise these questions, the former by providing the opportunities and support services that are needed. Underlying both, however, must be an acknowledgment of respect for and understanding of our third-age citizens. Our record on this score is spotty. We tend to see them more as problems than as people.

The needs of third-age Jesuits are generally not well known. True, those generous people who have cared personally for the sick elderly can document the anxieties of their patients as well as their little victories. But the wisdom of the well enjoys no comparable agent of preservation. Most communities have no structure for the reclamation and future recycling of memories. The concerns of older Jesuits (both perceived and factual) are real.

Many older Jesuits feel pushed aside. That is certainly a perception whenever a long career ends abruptly (in one sense, all careers do). After thirty-five years in the classroom or forty years on the mission, the loss of one's job is not easy to bear. If a candid, ongoing examination of one's strengths and capabilities and a pragmatic spirituality of detachment have not been developed during the work years, the feeling is exaggerated by the perception of being shelved. That is why some older Jesuits not only appear depressed but also are internally angry. Retirement is an event that many can imagine vicariously, but only the retired person has experienced it. The elderly religious, incidentally, can be a unique source of information and wisdom, if only a serious forum for dialogue can be developed. Often it cannot. The retiree is too quickly out of the loop of a career-oriented culture. He or she feels pushed aside.

When a Jesuit is threatened with separation from his community as well as from his work, anxieties multiply. This is a distinctive aspect of the retirement of a religious as opposed to that of a layperson. The strongest bulwark for retiring laypersons is the continuing surrounding by a family. Even the possibility (let alone the threat) of eviction to a retirement home upon the end of a career can be frightening. One change at a time is hard enough. Many are not able to handle the prospect of the double whammy of leaving both a job and a family simultaneously.

Culture shock often accompanies the end of a professional career. A loss of status, a lowering of self-esteem, a diminishment of "connections" that were part of the job—all hit retirees simultaneously. Few seek them out for consultation anymore, the telephone doesn't ring, the mail drops off. Not many want to hear their stories over and over again, especially as the inventory of experience is depleted. The narration becomes repetitious, and the self-pity begins to irritate.

The distinction between professional and religious life is not always clearly made or observed in practice by individuals. Religious career and vocation tend to blend together over long years of dedication, especially in the educational apostolate. But they are by no means the same, and so they tend to fall apart when the profession is left behind. But not in the retiree's mind. Disentangling them, therefore, is not always easy or simple. Much of the talk about Jesuit identity is focused on career patterns rather than on vocational status, on jobs and professional concerns rather than on vocations and holiness. That's one reason why a satisfactory approach to aging is slow to develop in the Society of Jesus. We haven't clarified the real state of the question or the terms for discussion.

An eager young recruit who entered the classroom thirty-five years ago (in a period of "manifest destiny") planned a future as permanent and open-ended as the new construction on campus. No one

thought to tell him that some day he might have to leave his job and still continue his religious life. Talk of human obsolescence was as remote as physical plant obsolescence. Now both need review and planning.

Some have prepared for the eventuality of a change of career. Many have not. Those who by avocation or local necessity engaged themselves in a variety of ministries (hospital chaplain, retreat giver, pastoral assistant, teacher of catechism) seem to be able to adjust more readily to career retirement than those who hugged a single assignment and occupied the same room for too many years. Those who earlier found work they can continue (e.g., writing, parish work) generally seem to fare better in the transition than those who put all their eggs in one basket only to discover that the basket has been taken away.

To ask Jesuits to change and adapt is a formidable task. Many are not only unprepared; they are lost. It doesn't help much when the perception is conveyed that assignments for the elderly are make-work jobs, "to keep the men working as long as possible," as one administrator recently put it. Warehousing is fine for commodities but not for people.

Rejection is a common perception. Many elderly Jesuits feel they are being told to "move over," and "don't come back" is the message some receive. They quickly feel separated from their communities, from the corporate mission of their fellow Jesuits, from the vitality of daily active participation. That is bad enough. Add to that a feeling of guilt over being a burden (especially a financial one) to the community and a sense of rejection and helplessness that can become paralyzing. Even the capacity of the elderly to take part in community dialogue is diminished to the extent that others don't want them to partake in the discussion. In such a fragmenting environment, the union of minds and hearts disappears.

Older Jesuits are both the victims of this breakdown as well as its perpetrators. Dialogue requires equality, even between family members. Talking together (as opposed to listening to a lecture or having an audience) requires equality of dialoguers. Friends can dialogue, even superiors and subjects (as long as each is willing to make concessions for equality). But if status, power, and authority are taken away, it is not surprising that the dialogue breaks down. The terms of dialogue for the elderly have yet to be articulated. Meanwhile, their withdrawal deepens, their alienation hardens.

In a culture that extols youth more than age, experiment more than experience, and freedom more than heritage, the older Jesuit finds he has less and less to offer to the community conversation. He no longer feels an equal. He is tempted to

enter that long silence that leads ultimately to the grave, to pursue interests that are highly individualistic and keep him busy but are of little interest to others. "He remains a Jesuit; he becomes a Carthusian," one astute professional bystander has noted.

Older Jesuits are especially susceptible to slights and rejections. Egos, like bones, become fragile. The skin becomes thinner and thus the elderly become more susceptible to both conscious hostility and unconscious indifference. Many younger Jesuits have not reflected very deeply on the sensitivities of old age, having never been there. They can hardly know the difficulties or appreciate the vulnerabilities. The consequence is ironic. The experience that only the elderly have and which is their exclusive, special gift to the community cannot be articulated by those who have it; it is slighted by those who could profit from it. No wonder both old and young grow frustrated.

An indeliberate, unintended affront can swell readily to an unfathomable ocean of perceived rejection. The remark or action may be passed over in silence, but the internal anger eats at the entire spirit of the older Jesuit. One more common bond of community is loosened; one more crabby old Jesuit is created.

Adjusting the perceptions of third-age religious may involve a delicate task of reality therapy. The elderly need to be protected not only from others but also from themselves, just like the rest of mankind. This is as yet an undeveloped art of community living.

Loneliness haunts many. Elderly religious not only fall out of sight after retirement; too often they

Third-age Jesuits need to be seen by all as gifts, not as burdens; as people, not as problems

slip out of the communications loop. They are left alone. Loneliness, of course, haunts all life, and so all religious suffer from it to some degree. It is a major reason that young seminarians leave the seminary, according to a recent study by Catholic University researchers Raymond Potvin and Felipe Muncada. When with age and job separation old ties get cut, loneliness can grow to be chronic, sometimes even pathological. Unfortunately, there are no easy cures. Loneliness is an integral part of the human condition. There are few doctors of the spirit who can treat it well. Everyone knows what it means to be lonely themselves; few know how to assuage the loneliness of others, particularly if they don't know those others very well.

As the pace of life slows down, as contacts lessen and shadows increase, the comfort of dialogue turns into empty silence. At that point many religious enter their own private Gethsemane, an experience far tougher than any meditation they have ever made on the subject. At the very time of life when they would most appreciate company, they are forced to learn to live with silence.

Though there is only scattered documentation on the topic, it is generally sensed that single religious die earlier than their married counterparts. One hypothesis: they die of loneliness.

Many older Jesuits don't know where to turn for help. Or they won't seek it out. Preparing for individual retirement has not been part of the formation program or the life of service. Province policies and organization vary widely. Only recently have the provinces begun to mobilize for the social, intellectual, and spiritual welfare of older Jesuits (the finance officers, having received the bills ear-

lier, are more responsive). So much remains to be done on an institutional level for the spiritual, social, intellectual, and physical welfare of Jesuits entering the third age. A frequent rejoinder to this claim is, "We've tried several approaches, but the elderly didn't respond." True, but this is only a descriptive remark, with an implicit placement of blame on the respondents. Regardless of who is to blame, the problem is there. It must be encountered, not merely described or shoved aside.

The Society of Jesus, as well as its members, is aging. A big obstacle to progress in meeting the challenge of third-age Jesuits is a lack of clarity about the dimensions of the problem. Individual aging is both recognized and visible. Some strong efforts have been made to respond to the individual's medical, spiritual, and social needs. But we forget that institutions, as well as individuals, grow old. Jesuits therefore need to acknowledge the fact of institutional as well as individual aging. The Society is growing old. "That phenomenon has been rarely analyzed," observed Norbert Fournier, C.S.V., in *"La Vie des Communautés Religieuses."* But it has real consequences, and it affects deeply both individuals and apostolic works.

Institutional aging, Fournier continues, must be anticipated because it is often responsible for a lack of vitality, initiative, creativity, and hope among individuals. It can create an oppressive environment. Blame should not be transferred to the elderly; it should be shared. Furthermore, the issues arising from that changing environment cannot be adequately addressed until both institutional and individual dimensions are included. This is a reality chronically felt but rarely explored.

Third-age Jesuits, until recently, have had no one to turn to as advocates. Special-interest groups—academicians, pastoral ministers, scholastics, college presidents—have formed for self-protection and common cause. They have even formed dues-paying national groups. A comparable advocacy group to speak and act for the elderly has yet to emerge. The elderly have no corporate representative to stalk the corridors of power or to articulate their political claims.

Most provinces have begun to assign responsibility for this phase of Jesuit life. That is a good beginning. But there is little coordination of effort, few articulated objectives, and no national thrust. Each province is fighting its own battles, joining others occasionally for the building of common health-care facilities. There is no joint all-out attack in the War of the Elderly. To date, no national Jesuit organization has put this on its agenda.

Perhaps a grass-roots approach is more practical. That's where the people are. National communication of experiments and concerns could advance the battle—presuming, of course, a national con-

cern. But who is to raise this issue at either the province or national levels? An advocate is needed—someone who could gather data, articulate the problem, review the current efforts, present plans, and fight like hell for the cause of older Jesuits.

Advocates for the elderly and insights into the nature of the problem, however, won't work unless they are preceded by a fundamental change of disposition of many in regard to the elderly. Plainly put, third-age Jesuits need to be seen by all as gifts, not as burdens; as people, not as problems.

This in no way implies that elderly religious don't have problems or even that they are not sometimes great burdens. But young people too have unique problems, and we don't wipe out their entire class. Many middle-aged Jesuits have problems, but we don't ever think of not having them among us. So we must consider the elderly as people first (all of them) and problems second (some of them). This is not easy. The elderly, just like those of any other age, don't choose to enter the third age of life. It is a given. So if respect is to be paid to the dignity of the person and the gift of God, we will have to develop a brand-new disposition toward the elderly as a class. Then we will have to learn how to deal with them on new terms. Recognizing their presence and needs is at least a beginning.

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Heart Disease Number-One Killer of Women

Most Americans, including women, are unaware that nearly half of the 500,000 people in the United States who died last year of heart attacks were women. Most believe that the leading cause of death for women is cancer, but they are wrong. The number of fatal heart attacks among women currently exceeds the number of women's deaths from all types of cancer combined.

For many years, scientific research on coronary heart disease has been conducted principally among men. Moreover, physicians are accustomed to thinking more about heart symptoms and treatment in relation to their male patients than in their practice with women. Two recent studies reported in the *New England Journal of Medicine* showed how prevalent the idea is among doctors that heart attacks are virtually a masculine ailment. One of these, which involved thousands of women and men, revealed that when a patient with all the early signs of an impending heart attack was a woman, doctors ordered only about half as many diagnostic tests as they did when a patient with the same symptoms was a man. The second study found that women who have already had heart attacks are less likely than men in similar situations to receive aggressive treatment such as bypass surgery.

There are still many unanswered questions about women in relation to heart disease. Shannon Brownlee, writing in *Self* magazine, recently asked these:

- Why do women have their first heart attacks in their sixties, 10 years later, on average, than men?
- Why is the heart attack rate for middle-aged black women 22 percent higher than that of their white counterparts?
- How can doctors diagnose women with heart disease when the tests they must use have been standardized for men?

- Why does reducing cholesterol in the diet indisputably help a man's heart but not necessarily a woman's?
- How do a woman's hormones protect her from heart disease?

In response to such questions, Trudy Bush, Ph.D., an epidemiologist at the Johns Hopkins University School of Hygiene and Public Health, says that the research already performed on men now has to be repeated for women. "This will take from five to twenty years," she says, "and it's my guess we won't have any answers before the year 2000."

To prevent heart disease in women, doctors generally advise them to (1) exercise for at least twenty minutes a minimum of three times a week, (2) eat a low-fat, low-cholesterol diet rich in grains, vegetables, and fruit, (3) avoid (or quit) smoking, and (4) avoid oral contraceptives if they are in a high-risk category for heart disease.

Which women are in high-risk categories?

- Older women. Seventy-three percent of women's heart attacks occur in those over the age of 65.
- Women who smoke a pack of cigarettes a day double their risk of heart attack.
- Those who smoke and take birth-control pills are at 39 times the risk.
- Women whose total cholesterol level is over 200 mg/dl are far more likely to suffer heart attacks.
- Those whose blood pressure is above 140 over 90 increase their risk by 50 percent.
- A woman carrying 30 percent more than her ideal weight is at increased risk, particularly if she has a fat-formed "spare tire" around her midsection.
- Women with a family history of premature heart disease run a high risk of having and dying from heart attacks.

Important Virtues in Short Supply

Richard Rohr, O.F.M., and Joseph Martos, Ph.D.

If one were asked to give a descriptive name to the virtues that most Christians were brought up to attain, one could easily call them corporate virtues. They are the kinds of qualities that people at the top like to instill in people at the bottom so that they don't rock the boat but keep the company's business running smoothly.

In a sense they could be called feminine virtues, because the great feminine strength is building and maintaining relationships. Feminine energy archetypally moves toward unity, and women in many societies, including our own, can be credited with maintaining the center and holding the family together, even when the rest of the world may be crumbling around them.

This is undoubtedly a task that needs to be performed in any group or organization, but when it is the whole company business, when it is all that church leadership is interested in, then something is sorely lacking. What is lacking is masculine virtue—in particular, the strengths of what the poet Robert Bly calls the deep masculine.

For the purposes of this article, the feminine virtues are humility, obedience, openness, receptivity, trust, forgiveness, patience, and long-suffering. Strange to say, however, in the totally male subculture of the Catholic seminary, these were the virtues that were drilled into all the new trainees—which is why we can also think of them as corporate virtues. They are the kinds of qualities that a business executive wants in all his or her employees.

This is not to deny that these are virtues in the sense of being great strengths of character. What has to be recognized, however, is that these are strengths that are needed for holding the family, the company, or the church together. In and of themselves they have no power to move in any outward direction. Being focused on unity, they harness no energy to move the group forward. For that, what is needed is an entirely different set of strengths or virtues. Some of the virtues that ought to be placed in this other category are self-possession, truthfulness, responsibility, closure, and challenge. We have never heard very much about virtues such as these in the church.

ACTING ON VALUES

Self-possession is the ability to be in touch with one's feelings and motives. Self-possessed people know what their values are and act on them. They have self-knowledge and self-awareness. They know where they're coming from and act on the basis of freely chosen values rather than reacting to situations or the demands of other people. They are their own persons; they haven't been bought. They aren't trying to please people. They are just trying to do what they believe in their hearts to be right.

One down-to-earth example of this is something we saw people doing in the New Jerusalem community in Cincinnati, Ohio (of which the authors were members). In recent years many of the mem-

bers came to the realization that they were caught up in a consumerism that continually spiraled upward; the more money they made, the more they spent on themselves. They felt that it was not right for them to keep buying luxuries, especially when there were so many other people in the world, in Cincinnati, and even in their own neighborhoods who did not have the necessities of life. So husbands and wives sat down together, figured out what their families needed to live on, and decided to give the rest away. And they followed through on their plans—unlike most people, for whom charity is what they give if there is any money left over after spending on themselves.

In his book *People of the Lie*, M. Scott Peck talks about the people who live and work in corporate America, never doing what they believe is right because they do not even know what they themselves believe in. They have been told early in life what success means, and they live their whole life living up to society's definition of success. They make friends only with the right kind of people because that is the way to promotion and success. They marry the right kind of spouse, live in the right kind of neighborhood in the right kind of house with the right kind of dog, drive the right kind of car, and have the right number of children. But the right thing is never something that they themselves deeply believe in. If the right thing to do were changed tomorrow, they would change what they do just as quickly as they change makes of automobiles and styles of clothing. Instead of being self-possessed, they are possessed.

If self-possession is the virtue of self-knowledge, then truthfulness is the virtue of reality knowledge. It is the ability to see clearly what is going on in the world, or in the situation around you, and to name it for what it really is. This is an admittedly difficult virtue to acquire because it presupposes that you have a good deal of objectivity and detachment from the situation you are judging and that you have adequate knowledge for making a balanced judgment. We are always inclined to project our own feelings and attitudes onto other people and to let our personal biases and prejudices skew our perceptions of reality. Truthfulness assumes that you can step out of yourself, as it were, and instead of looking at something from your own point of view, look at it from another perspective. It assumes that you are willing to put in the time and make the effort to reach the truth, and also that you are willing to admit when you have made a mistake.

RIGHTNESS AND FAIRNESS

Truthful people are concerned with finding out the truth, no matter what the cost. They want to get to the bottom of things. They are not satisfied with first impressions. They put no stock in rumors and

gossip, demand verification, and develop the personal contacts and research skills needed to get the facts. They are able to set aside their own self-interest and to seek the truth for the good of all concerned. What they want to know is not what will benefit themselves alone but what is objectively right and fair.

We see an example of this kind of truthfulness in Pope John Paul II's encyclical *On Social Concern*. To write that document, the pope gathered information from all over the world. Before setting pen to paper, he reflected on what he had learned in the light of objective gospel values. Though he himself is a man of considerable power, with access to great wealth, he was able to look at world economics from the viewpoint of the poor and the powerless. In reaching his conclusions he did not hold himself back from condemning the evils of both communism and capitalism.

The counterexample can be seen in those who object to the encyclical from their own privileged positions of affluence and influence, especially in the United States. Many of these people are religious conservatives who are willing to praise the pope when he takes stands on individual morality but who are unable to be objective in matters of social morality. Since their own self-interest is identified with business and profit, they cannot identify with the legitimate needs and rights of the poor. They criticize the pope for mixing religion and economics, when what he is doing is showing the objective implications of the gospel for the way people should treat one another. At the same time, these individuals are blind to the way they mix religion and economics by assuming that God blesses the concentration of wealth in the hands of a few.

Responsibility is one way to label the opposite of passivity. Catholics have been told all their lives to be obedient, and this has bred an enormous amount of passivity in their souls; it needs to be counterbalanced by something like responsibility. Call it initiative if you like, but what is being referred to is the ability to size up a situation, see what has to be done, and do it. Responsible people do not need to be told what to do; they simply do it and take responsibility for it. If they need help, they get it. If they need someone else's authorization, they get it. The fact that there is no one else around or above them willing or able to do the job does not prevent them from taking the initiative and acting responsibly.

LAITY TAKE INITIATIVE

We have seen good examples of this in New Jerusalem, probably because it is a lay-run community. If the people in the community don't do something, it doesn't get done. They can't go to the pastor or the bishop and ask him to do something

for them. On the other hand, if people in the community want to do something, the pastoral team generally considers their proposal and gives it their blessing. When the American bishops came out with their pastoral letter *The Challenge of Peace*, some of those who believed that the document addressed important social and moral issues organized into teams that made presentations in Cincinnati parishes. When children in the New Jerusalem community reached the age at which they needed religious instruction, their parents reviewed the possibilities, decided on a program, and got the help they needed to run it.

Lamentably, in most Catholic parishes, if the priest doesn't do a task or if the pastor doesn't appoint someone to do it, it doesn't get done. Too often, the clergy themselves have not developed the virtue of responsibility. Of course, some priests have, and they bring real vitality to their parishes. But many priests have either never developed responsibility or have abandoned it because of repeated put-downs by their higher-ups. They become uncreative "company" people, doing only what the pastor or the chancery office tells them they have to do.

WILLING TO ERR

Closure is another name for decision making. It is the strength needed to make a decision when a decision has to be made, to let the chips fall where they may, and if necessary to pick up the pieces. Closure is needed to balance the feminine virtue of openness, which implies a willingness to listen to everyone concerned. Balanced individuals have that openness but are also able and willing to make decisions. They are not always popular, and they are not always right. Often one finds out that a decision is the wrong one only after it is made. People with the virtue of closure are not afraid to make mistakes and are willing to learn from them.

Closure is the virtue that a number of young fathers in the New Jerusalem community seemed to be lacking when we began to suspect that men needed something more than the development of the feminine virtues of openness, acceptance, and caring. These fathers had little or no skills in helping to settle arguments among their children or in giving them a clear yes or no when they asked for things. When their children were stubborn or undisciplined, these fathers were helpless. They were afraid of being unpopular with their own children, but in the end they did not please anyone.

TOUGH LOVE CONFRONTS

Challenge is what is sometimes today called tough love. If forgiveness is the ability to let go of hurts, challenge is the ability to risk hurting. People who are able to challenge do not close their eyes to what is going on; they confront it. They do not do this in negative or destructive ways but in ways that help people change their behavior. Often this takes real skill in addition to strength of character.

Another name for challenge is forthrightness. It is the ability to call a spade a spade, to not beat around the bush. It means being able to say, with Jesus, "I forgive you," but then to add, as he often did, "Go and sin no more." Challenge means being willing to risk argument, misunderstanding, and disagreement. It means being willing to stick your neck out for a person or a value that you believe in.

The need for challenge can be seen in almost every area of life where something needs to be corrected. Parents whose children are not doing well in school do not help them if they don't face the problem and creatively challenge their children to do better. If parents suspect that their children are being tempted into drugs or premarital sex, they need to communicate their awareness of the situation, their values, and their expectations. A person with an alcoholic spouse needs to understand the destructiveness of codependence and learn to support his or her spouse without supporting the alcoholism. A person who works in a place where something unethical is going on needs to be able to stand up for what he or she knows is right. A person who lives in a society that condones immorality and injustice needs to devote some time and energy to challenging that. Sitting back and thinking that problems will go away does nothing for oneself, one's family, or one's country.

MASCULINE VIRTUE EXEMPLIFIED

Self-possession, truthfulness, responsibility, closure, and challenge are virtues that could be called masculine. The world of nature gives us a good image of manly virtue in the way that eagles teach their young to fly. Eagles build their nests on high cliffs and, like all birds, they care for their young until it's time for them to leave the nest. Now, young sparrows and robins seem to know when it's time to get out of the nest. When their muscles are strong enough and their feathers are long enough, they just flap their wings and go. But eaglets are not like that. Maybe it's because it seems such a long way down from the cliff, or maybe it's because they just want to keep eating off of mom and dad, but they actually have to be pushed out of the nest. When the time has come, the father eagle pushes each eaglet out, and it falls, screaming and squawking, toward the ground below. He flies down beside it, and just before the point of disaster, he dives toward the scared youngster, catches it in his powerful grip, and brings it back up to the nest. If the eaglet doesn't learn to fly the first time, the father sends it through the whole routine again. His is a good image of masculine energy: being self-possessed, recognizing the objective reality, taking

responsibility, making a decision, and challenging others to growth.

Nothing we have said, however, is meant to imply that women cannot have this type of energy or that they should not possess these virtues (mother eagles give flying lessons just as well!). A woman who has developed her masculine side will have these strengths, and they will make her a more dynamic and integrated person. We are talking about the complementarity of male and female within the whole person; we are talking about a healthy androgyny.
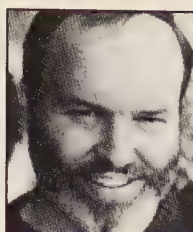
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Prostate Cancer Rate Is Rising

Most people fail to realize that cancer of the prostate is one of the biggest causes of cancer death in the United States today. Now the most common malignancy among American men and the second biggest cancer killer after lung cancer, its rate of occurrence has risen by more than 50 percent since 1973. This year 122,000 men will develop a malignant prostate tumor; 32,000 will die as a result.

The most effective treatment of prostate cancer is accomplished when the disease is detected at the earliest possible stage. If a malignancy is removed when it is still confined to the prostate and has not spread to lymph nodes or other tissue, the cure rate is virtually 100 percent. Unfortunately, many men avoid having their prostate checked regularly. Dr. William Catalona, chief of urologic surgery at Washington University Medical Center in St. Louis, Missouri, says "the fact is that 85 percent of men will not submit to a rectal exam unless they're having problems, usually related to urination. As a result, 7 out of 10 cases have already spread beyond the prostate gland by the time we detect them." The American Cancer Society currently recommends annual rectal exams for any man aged 40 or over.

Many physicians are discovering new cases of prostate cancer by using a test that measures a blood protein called prostate-associated antigen. The technique is still regarded as experimental, but researchers have found that levels of the protein often rise with the onset of the disease and continue to climb as the tumor expands. This blood test, however, still misses nearly 30 percent of tumors found through a rectal exam. Treatment consists of surgery to remove the diseased prostate gland. If the malignancy has spread to distant sites such as lymph nodes, hormone therapy is employed to cut off the production of androgens, which fuel the growth of tumor cells. Through antiandrogen treatment, a patient with advanced prostate cancer may live an additional two to fifteen years or more.

Dr. Ruthann Giusti, a medical oncologist at the National Cancer Institute, laments the fact that men are harming themselves by not undergoing routine rectal checks for prostate cancer. She says, "Men should learn to accept the sort of poking and prodding with which women are all too familiar."

Fostering Values in Religious Institutions

M. Canice Johnson, R.S.M., Ph.D., and
Linda Werthman, R.S.M., Ph.D.

How to influence the implementation of mission-related values in sponsored works is a major question facing religious congregations today. This was not always so. In fact, it is only fairly recently that religious congregations have consciously identified influence as a key goal in their relationships with institutions they had historically called ours. In previous years, when the obvious presence of members of the religious congregation at every level within such institutions was the norm, the influence of the religious congregation on the institutions was taken for granted.

In 1988, in a survey of its membership as well as in interviews with about fifty representatives of one of its large sponsored works, the Detroit province of the Sisters of Mercy of the Union found that modes and manners of influencing were frequently identified among the concerns regarding sponsorship. The means of influencing most often proposed were participation by the members of the religious congregation in governance and in mission-effectiveness positions or committees; involvement of the religious congregation in the development of guiding documents (e.g., statements of philosophy or mission) and in the strategic planning processes of the institutions; solid communication between the leadership of the religious congregation and the administration of the sponsored work; and accountability regarding the values of the religious congregation. This article describes an experience

of the province with regard to the last of these means for influencing: values accountability.

The 1985 Assembly of the Detroit province had participated in a futures-imaging process that culminated in the drafting of a ministry focus statement. In part, this statement outlined the province's vision of sponsoring institutional works through which it "would define its values," noting that the province would "consider itself and its sponsored institutions mutually accountable for those values." Subsequent reflection of the Assembly regarding actions that would effect its future vision led to a decision to establish a committee on sponsorship and accountability. This committee would have among its charges the following:

- to develop and implement a process to identify and describe basic values and principles that should characterize the institutional ministries of the Sisters of Mercy, province of Detroit,
- to facilitate the development of processes of accountability for these basic values and principles within the province membership and sponsored institutions, and
- to facilitate improved interaction and understanding between province members and sponsored institutions.

In carrying out the first two charges, the committee attended to the third by focusing on the question of

how its design and implementation of the values-development and accountability process would affect the relationship between the province and the sponsored works. What was desired was the sense of mutual accountability named in the province ministry focus statement.

STEPS OF PROCESS

The process developed by the committee included the following major steps:

- The committee, which included the presidents of the three major sponsored works of the province (two of whom are not Sisters of Mercy), prioritized a preliminary set of five values considered most essential for the sponsored ministries of the province.
- The values list was presented at an all-province gathering in August 1987, at which the continuation of the work of the committee was supported.
- The committee then developed for each of the five values a statement of principle, as well as key indicators relative to each of the five values.
- In August 1988 an all-province gathering reviewed the statements of principle and the key indicators, offering suggestions for revision.
- For the next four months the committee chairperson and the process consultant worked with a subcommittee from each of the major sponsored works of the province to critique the statements of principle and the key indicators. The subcommittees further developed operational measures and standards that served as examples of how a specific institution might take action to effect the key indicators of the values.
- The committee revised the statements of principle and the key indicators in light of the feedback from the institutional subcommittees.
- In August 1989 the province Assembly unanimously approved the values, statements of principle, and key indicators. It also approved a recommendation that the province leadership team ask the sponsored institutions to develop by the summer of 1992 its own set of operational measures and standards.

PROCESS IMPLEMENTATION

The key to the ultimate ownership by both the executive management of the sponsored works and the legislative Assembly of the province was the vertical and horizontal linking mechanisms used during the two years of work. Five distinct but overlapping groups were involved in the two-year process: the province membership, the province committee, and three institutional subcommittees.

The task was an extremely complex one. It needed to be participative and collaborative, but it was essential that task groups take on some of the

drafting responsibility. Getting feedback took the shape of a relay, with each step affecting the next and no step seen as the final one—for although the work of the committee has come to an end, the process of mutual accountability is necessarily ongoing.

The province committee charged with implementing the sponsorship and accountability proposal from the 1985 Assembly included professed members as well as associates of the congregation and the presidents of the three sponsored institutional works: a college, a high school, and a health-care system. One of the vertical linking mechanisms used was the inclusion of the executive leadership of the sponsored works on the province committee. This enabled the committee to root its discussions and directions in the reality of the sponsored works, as well as to make use of the perspectives of the different ministries in creatively addressing sponsorship issues.

In addition, there was an institutional subcommittee for each of the sponsored works, whose membership was selected by its president. Each subcommittee included Sisters of Mercy as well as administrative and professional personnel. The work of all three subcommittees was facilitated by the chairperson of the province committee and the process consultant, both of whom are Sisters of Mercy. The three tasks of the institutional subcommittees were:

- to review and critique the value statements of principles;
- to review the adequacy, comprehensiveness, and wording of the key indicators; and
- to experiment with the feasibility of developing operational measures and standards for the key indicators.

Each subcommittee met for twelve hours over a three-month period, and cumulative running minutes were provided. For example, the running minutes from the college institutional subcommittee were added to the running minutes of the high-school institutional subcommittee, and the health-care system institutional subcommittee minutes were added to the running minutes of the other two. The minutes were distributed to the members of all three institutional subcommittees after any session of an institutional subcommittee. Word processing made such horizontal linking feasible, allowing three physically separated groups to know what the other two subcommittees were developing and to make use of insights from the other sponsored institutions in their reviews and critiques.

The running minutes were also given to the province committee to keep them informed of the work of the institutional subcommittees. The religious congregation was linked to the province committee by way of status reports and opportunities

for input at annual and regional gatherings of the religious community. A member of the provincial administrative team served on the province committee.

Collaboration was also evidenced in other ways. Employees from two of the institutions, not members of the province committee, formed with the process consultant an editing task group. This group was assigned to "wordsmith" the key indicators, using a transcript of the province committee's discussion of forty to fifty key indicator statements. When the work of the committee and subcommittees was complete, all the committees came together with the provincial administrative team for a luncheon to meet one another and celebrate their joint accomplishment.

DEFINITION OF TERMS

From the beginning it was obvious that the province committee needed to define the key terms it would use. The members agreed on the following:

- *Values:* Freely chosen ideals identifying what is most essential for sponsored works of the Sisters of Mercy, province of Detroit.
- *Key Indicators:* Important characteristics that demonstrate the presence of the values.
- *Operational Measures:* Observable events that are measurable/quantifiable and reflect the degree of achievement for the respective indicator.
- *Standards:* Levels of compliance agreed upon for operational measures.

OUTCOMES THUS FAR

The August 1989 legislative Assembly of the province unanimously approved, as the basis for accountability between the religious congregation and the sponsored works of the province, the values of human dignity, mercy, justice, service, and option for the poor. It further approved for each of the values a statement of principles and several indicators. By way of example, we give here the value statement and key indicators for human dignity.

Human Dignity. The dignity of the human person is rooted and perfected in God. This dignity is characterized by a call to be in union with God, other persons, and all creation. In accordance with their dignity as unique persons, all are impelled by nature and bound by moral obligation to seek greater union, which is respectful, inclusive, and mutual.

Key Indicators:

1. The organization demonstrates commitment to enhancing quality of life in all aspects of employment and service.

2. The organization promotes a climate characterized by openness, cooperation, and resolution of conflict.
3. Policies and procedures delineate the individual rights and responsibilities of staff and of those served.
4. The organization fosters ongoing understanding of ethical issues and their implications among staff and among those served.
5. The organization appropriately involves both employees and persons served in decisions that affect them.
6. The organization uses performance-evaluation processes based on values and on goals mutually agreed upon between the employee and the evaluator.
7. Programs, services, and policies demonstrate respect for ethnic, cultural, and religious traditions.
8. The organization demonstrates commitment to ecological responsibility.

WORK TO BE ACCOMPLISHED

The work of defining the values has yet one more step—indeed, a very complicated one. Much needs to happen in each of the sponsored works, beginning with education regarding the intent of the hoped-for process of accountability and the values and indicators that will provide its substance. Beyond this, each sponsored work will need to use processes at least as interactive as those modeled by the province committee, in order to ensure that there is ownership at every level within the institution. If this is not done well, it will be easy for the institution to perceive itself as the child in a parent-child relationship instead of as a cocreator, with the province, of value-centered mission effectiveness.

The committee and the province have "signed off" on the values and key indicators in preparation for the next phase of the process. But this sign-off may have to be open to reconsideration by the province. By the summer of 1992, each of the works for which the congregation has the ultimate sponsorship responsibility has been asked to develop operational measures and standards relevant to that institution. The feedback from the institutions may indicate that rewording of principle statements and key indicators is necessary. Any such modification, if faithful to the vertically integrative process described above, will need to involve the province Assembly. The general goal for any future process is to be energizing, not crippling—to enhance rather than diminish the service mission of the institution.

The process and outcomes described here, although extremely important to a mutual accountability process, are only pieces of such a process. The complete process is yet to be developed. The

province committee deliberated at length regarding possible process design and implementation. In the end they proposed, and the Assembly approved, the recommendation "that the Provincial Administrative Team and the leadership of each sponsored work develop and implement a process for mutual accountability based on the values and key indicators as well as on operational measures and standards." In order not to lose the rich fruit of its discussion, the committee developed and recommended to the province leadership guidelines for the values-accountability process. The guidelines include content, process, and outcome elements. In terms of process, for example, recommended elements are that the process of mission accountability be "flexible, simple, reasonable, and energizing" and that, when feasible, it "complement the established planning and evaluation processes of the sponsored works." An example of an outcome element is that "the mission accountability process will enhance quality of service."

When the mission of the church and the human needs of the people of God are projected into the future, the models of sponsorship are unclear. The process and outcomes described in this article are not perceived as the end of sponsorship evolution for a congregation. What such a process does do is give both the congregation and its sponsored institutions an owned basis of clear expectations and accountability, and offer elements that the religious congregation may wish to bring to the table in any partnership explorations. It is a way of concretizing the congregation's goals in terms of providing influence and direction.

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Suggestions for Improving Dietary Habits

Evelyn Tribole, a registered dietician in Beverly Hills, California, offers a variety of observations to people who are inclined to be negligent with regard to their own nutrition. These include:

- Breakfast fuels you for the day. It revs up your metabolism, which means you burn more calories all day. Many dieters fail because they skip breakfast.
- If you have to run errands at lunch, make sure you have a sandwich, a bagel, or fruit with you. Skipping meals often causes people to overeat later.
- Don't be afraid to ask restaurants to prepare foods exactly as you want them.
- Empty cupboards and refrigerators make you a victim of your culinary environment: you eat a candy bar, a bag of chips, or ice cream for dinner because there's nothing else in the house. If you are hardly ever home, at least keep frozen foods on hand.
- Steer clear of vending machines, which seldom have anything healthy inside. If you're hungry in the afternoon, don't deprive yourself. Keep a stash of nonperishable foods at your desk, such as crackers, fat-free muffins, dried fruit, or pretzels.
- Don't go longer than five hours without eating—you may become ravenous and overeat.

- Eating should be a conscious activity. Sit down and savor your food. Too often people are so busy rushing around that they are barely aware that they are eating. Sometimes people walk by a candy or cookie jar and pop snacks into their mouths without even thinking about it. If you eat a treat, savor it.
- If you hate to cook, choose simple foods. Have a sandwich or a salad or a bowl of cereal or fruit and vegetables for dinner.
- Don't rely on coffee to suppress your hunger. Your appetite will catch up with you later, and chances are you'll overeat.
- Don't eat just one large meal at the end of the day. Those calories are more than likely to turn to fat.
- If you are busy and can't sit down for lunch or dinner, keep grab-and-go bags in your refrigerator, packed with mini-bagels, low-fat cheese and crackers, or pop-top cans of tuna.

In her book *Eating on the Run*, Ms. Tribole writes, "If you deprive yourself too much of something you love, you may end up bingeing. If you think you'll never be able to eat a favorite food again—ice cream, cookies, french fries—that's all you'll be able to think about." She concludes, "You don't have to have a perfect diet to be healthy."

Survivors of Sexual Abuse

David T. Fitzgerald, s.P., M.Div.

In the Summer 1990 issue of HUMAN DEVELOP-MENT, Sister Ave Clark, O.P., wrote an excellent and informative article entitled "Surviving Sexual Abuse." In recent months Sister Ave has conducted workshops for "valiant women" and "valiant men" who are striving to work through the trauma of their own personal experiences of sexual abuse, molestation, and incest. Throughout the country many seminars and therapeutic workshops are being conducted to help educate therapists and counselors who work with the sexually abused. There are even treatment centers that specialize in helping victims of incest and other forms of sexual abuse.

Adult male survivors of boyhood sexual abuse owe a great deal to women who have had the courage to break the silence and speak out about their own victimization. These valiant women have learned that to recover is to move beyond being a victim and to identify oneself as a survivor and act accordingly. Building on the foundation of such work as *The Courage to Heal* by Ellen Bass and Laura Davis, and spurred on by the witness of women in recovery, many men have found the strength to say that they were sexually abused as boys. Twelve-step groups such as Survivors of Incest Anonymous (SIA) have sprung up across the country. In such groups women and men who were sexually abused as children by either blood relatives or trusted caretakers gather to seek support, affirmation, understanding, and healing.

While many feelings are shared by all adult survivors of childhood sexual abuse, there appears to be a felt need on the part of some to address issues that relate in a particular manner to either males or females. In the past few years several books have been written for men recovering from incest and sexual abuse. Just as adult male survivors are indebted to the women who paved the way to recovery, so too are they indebted to men like Michael Lew, author of *Victims No Longer*, and Mic Hunter, author of *Abused Boys*, whose works have made it possible for men to say that they too were sexually abused as children and thereby begin their journeys in recovery.

Only now are we beginning to understand the roots of incest and other forms of sexual abuse. Only recently have we come to see and acknowledge that alcoholism, chemical dependency, codependency, sexual addiction, sexism, compulsive overeating, anorexia, bulimia, depression, and other physical, psychological, emotional, and spiritual disorders are often closely connected with incest and sexual abuse.

It is important to note that what occurs in the macrocosm of our multicultural and ethnically diverse American society is likely to be reflected in the microcosms of religious faith communities, including the Catholic church. It is therefore logical to presume that among the Catholics of this country, a certain percentage of the laity, clergy,

and religious were sexually molested as children. Perhaps such molestation was perpetrated by parents, family members, trusted friends, or authority figures such as teachers, community leaders, or clergy or religious. Like so many other adult survivors with already traumatic and painful pasts, priests and men and women religious who were sexually abused as children often face additional challenges and crises in recovery. For many there is a need to work through feelings of guilt and shame, which are heightened and intensified by the vowed commitment to celibacy or chastity. Since treatment often involves participation in a twelve-step group, many of these persons—particularly those who minister outside of large cities or in small rural areas—are concerned about protecting their anonymity, given their high level of public visibility in the church and civil community. There are those, too, whose pain is exacerbated by a lack of understanding and sensitivity on the part of superiors and fellow religious, priests, family, friends, and even therapists. For too long both our society and our church have been silent with regard to incest and sexual abuse. Now we must do more than say that sexual abuse and incest are reprehensible acts. We must proclaim that there is healing for those who have been sexually traumatized in their youth, and we must pray that God will raise up healers from among those who have been wounded. Priests, deacons, men and women religious, and other ministers and leaders in the church who are recovering from childhood sexual abuse have a great deal to offer the church and the world as they listen attentively and witness courageously to the women and men they serve.

RECOVERY A DIFFICULT TASK

Healing the wounds of sexual abuse takes time. The process is often at least as painful and debilitating as the abuse itself was; recovery may sometimes feel even more traumatic. Believing that sexual abuse occurred is not easy, either for the victim or for those to whom the victim turns for validation, support, and understanding. There is an ebb and flow in the progress made by those in recovery. During times of pain and crisis it is helpful to know that someone cares, that someone is willing to listen, and that someone believes your story.

The process of recovery is not identical for all survivors. For priests and men and women religious in recovery, the opportunities to enter treatment, attend therapy, participate in support groups, and share with a spiritual director are of paramount importance in achieving a sense of personal integration and serenity. For a survivor of sexual trauma, it is not desirable to limit the

working of one's recovery by choosing to share only with one's therapist, or only with one's support group(s), or only with one's spiritual director. Because sexual abuse touches every part of a person's being, it is important to commit oneself to a holistic program of recovery that includes sharing with competent trained professionals, members of one's support group(s), and other trusted friends, family members, fellow priests, and religious who are supportive, caring, and nonjudgmental.

Finally, recovery will most likely bring about an opportunity to rekindle, review, redefine, and deepen one's relationship with one's Higher Power, whom priests and religious generally know as God. Questions such as "Why did God let this happen?" will have to be asked; feelings such as anger, sadness, hurt, and fear will have to be felt and worked through. Opportunities will arise throughout one's life to deepen one's awareness of the abiding presence of God's Holy Spirit, and survivors will realize that God gave them the strength and grace it took to withstand the devastation and trauma of sexual abuse. The pain of childhood losses leads many to question the meaning and purpose of the suffering they endured in their formative years and readily accounts for the personal uneasiness felt by many survivors in their relationships with their families of origin as well as in other aspects of their adult lives. Feeling abandoned and unsafe as a result of all they have suffered, survivors are comforted and reassured to experience the peace of knowing in faith that God hears the prayer we pray in Psalm 27: "One thing I ask of the Lord, this I seek: To dwell in the house of the Lord all the days of my life." A house in which we are sure to be safe and secure—and a house in which we will know that God did for us what we could not do for ourselves.

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Maturing Toward Wholeness

William R. Beaudin, M.A., S.T.L.

Development as a person is a life-long process. For some it occurs with relative ease, while for others it is quite difficult. In this article I will examine sources and opportunities of growth in a priest's life, through the prism of my experience as a director of continuing education for priests. However, I feel that the insights I offer are applicable to all those involved in formation work.

I will present a definition of the person, along with a consequent notion of health. I will then delineate seven attitudes and/or qualities that can be of service in helping priests and other persons in their development.

TRUE GROWTH DIFFICULT

My pastoral experience demonstrates that true growth and change rarely if ever occur with ease. Rather, a true, productive, and healing growth takes place when human beings decide with honesty and firmness that their lives require change.

In essence, the concept of change is at the center of growth and development. Change presumes a movement that is dynamic and ongoing. Change is a part of every person's life. Change instructs and forms us in both positive and negative ways.

We are quick to notice and acknowledge negative change. By negative I mean that which tends to cause the personality to regress temporarily. Negative change leads to disharmony and fragmenta-tion. This change can be precipitated by various life events, such as debilitating illness, divorce, and death. Such occurrences are disorienting and frightening, and if not dealt with directly and appropriately, they can lead to developmental damage.

Positive change, on the other hand, finds its genesis in potentially negative experiences. The examples of negative change cited above, if handled within the context of God's love and grace as well as psychosocial adaptation, can lead us to a greater recognition of our own humanity and a healthy realization of our dependence on God and others. Change handled in this positive fashion is life-giving and healing and presents us with great opportunities for growth and development.

COMPLEXITY OF PERSONHOOD

A balanced notion of change shows us that the person is a complex reality of several levels: the physiological, psychological, ethical, and spiritual. Each of these levels defines who we are and how we interact with the world. The relation and interplay among these levels may be illustrated in a person's reaction to an injury.

A severe lower-back strain renders the person immobile on the physiological level, with the result being immediate and prolonged bed rest. The psychic level of the person is affected as he or she deals

with issues of pain, isolation, effects of medication, and dependency on others.

The clarity with which the patient is able to reason, think, and feel may be significantly reduced. This has its effect on the ethical level, which is concerned with the way one does the right and good thing. The injury, and especially any consequently prescribed medication, can skew and distort the patient's perception of relationships and reality. He or she may thus find it difficult to correctly perceive the right thing to do and the good to be achieved.

Over time any physiological injury affects the spiritual dimension of our lives. Any debilitating injury shows us that we are fragile, not invincible. The injured person comes to know quickly how dependent he or she is on God and others. An honest and open relationship with the Transcendent at a time like this is marked first by questioning, then by denial, anguish, and resignation. Once healing has begun, the person experiences compassion, tenderness, and God's great love for those who suffer.

HOLISTIC NATURE OF HEALTH

The idea of the person, with his or her four levels, points up the uniqueness and intricacy of human beings. As we plan programs and workshops it is helpful to remember that we are dealing not with mere units, numbers, or blocks of people but with specific and singular human beings who have a whole constellation of needs, desires, and dreams.

The preceding also shows us that achieving and maintaining "health" is a delicate task. Many people view health as concerning only the physical, but it has much to do with the other dimensions of the person.

The scriptures look at health and development in this holistic sense. Yahweh leads the chosen people to freedom with concern for their welfare on all levels. The Israelites are protected from physical harm and provided for during their wandering in the desert. As they wander and discern God's will, the Jews grow psychically and ethically in their identity as God's chosen. They come to know a freedom of choice at the psychic level as they abandon false gods and draw closer to the true and living God. The Israelites learn at the ethical level that this freedom of choice has its ramifications. The ability to make a free and honest choice requires the faithful people of Yahweh to do the good and avoid the evil. The Israelites achieve health on the spiritual level as they grow in a relationship with their God that is honest and painful at times, yet also sincere and loving. Their journey and their settlement in the promised land teaches them that Yahweh is a God who saves, and who provides for, those he has chosen and loves.

Growth, change, and health also occupy a central place in our journey as Christians. As Kevin O'Rourke and Philip Boyle put it in *Medical Ethics: Sources of Catholic Teaching*, health is the "optimal functioning of the human person to meet physiological, psychological, social, and spiritual needs in an integrated manner."

STAGES OF DEVELOPMENT

As we minister to those around us it is important to keep in mind the complexity of the human being and the delicate and ever-shifting balance within each of us.

Attending programs, workshops, and retreats is part of any priest's ongoing formation. The most effective of these are designed with an awareness of the uniqueness and complexity of each person who attends them. My work in the area of continuing education and formation of priests has taught me that the greatest challenge is to determine where priests are in their development and to help them achieve an increasing sense of maturity and productivity in their relationships with self, others, and God.

Eugene Kennedy and Victor Heckler, in their landmark study of American priests reported in *The Catholic Priest in the United States: Psychological Investigations*, established categories that indicated levels of health and development. At the time of that study (1971) the priests of the United States were defined as "ordinary men" who experienced the ups and downs associated with any other profession. Their main ego-defense mechanism was found to be intellectualization. Using the categories of maldeveloped, underdeveloped, developing, and developed, Kennedy and Heckler discovered that the majority of priests fit into the two middle categories of underdeveloped and developing.

Unfortunately, except in a few recent highly selective and narrow studies, the priests of the United States have not been reexamined in terms of their health. These studies notwithstanding, it appears to me that a majority of priests are still found in the categories of underdeveloped and developing.

The category of underdeveloped includes priests who fail to grow for reasons other than illness. They tend to see change and growth as risky and threatening and usually experience them only as the result of a traumatic or life-threatening experience.

The category of developing includes priests who exhibit the qualities of growth and change. They are open, receptive, and caring; they are not pollyannas. They have dealt with life in all its harshness and learned that they can cushion life's blows through the mature and constructive use of tenderness and compassion. The developing person has achieved the delicate balance of knowing his or her independence and autonomy while realizing his or

Levels of Interaction With The World
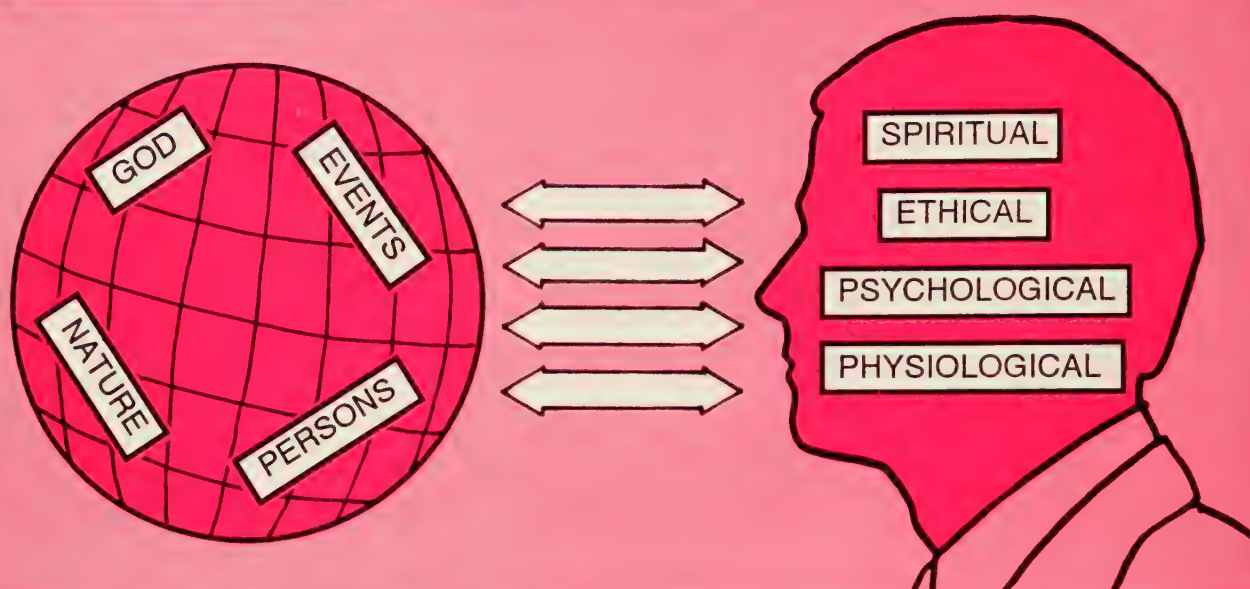
her proper dependency on other human beings and God.

AIMS IN FORMATION

Growth, change, and development mark our lives as human beings. As priests and as persons, we come to know that we are effective channels of God's grace and love to the degree that we are healthy and whole. Our responsibility to bring about health in others requires that we be aware of certain realities. Although we can all learn how to understand and apply the following qualities, it is especially important that directors of formation or education be aware of and engender the following attributes in dealing with others.

Trust. The quality of trust is central to development. Trust is easy to define but extremely difficult to nurture in our culture. As we plan for and deal with priests, the posture of relying on one another must be taken. Trust and reliance are founded on a clear and firm commitment to the inherent value and goodness of the other person. Trust is fundamental to our development as human beings, for it allows us to feel understood, loved, and accepted. Without trust the person retreats into fear, suspicion, and anxiety, and growth, change, and health cannot flourish. As we form and educate ourselves and others, we must trust and be trusted.

Respect. The attribute of respect should occupy a central place in our dealings with priests. As we bring our abilities and disabilities to the work we do and the projects we plan, we must do so with a deep sense of respect. We must recognize the other person as important and valuable, with an opinion of importance. Respect is seen especially when mature, developing persons disagree, yet realize that no one has cornered the market on wisdom and intelligence. Trust and respect in a director's life inevitably manifest themselves in the larger life of the presbyterate with whom he or she deals.

Collaborative Ministry. A sense of collaborative ministry goes hand in hand with trust and respect. If we are to contribute to a presbyterate's growth, health, and identity, we must work jointly with each other for the good of all. This does not mean that unanimous agreement must be reached on every point. Rather, collaborative ministry suggests the possession of a vision and the perception of a common goal. People working in collaboration try to realize their vision within the context of the desired goal.

Challenge and Confrontation. A necessary part of any person's, and therefore presbyterate's, life is challenge and confrontation. It is interesting to note that our society, though quite violent in many

ways, desires calmness and shuns conflict. The ideas of challenge and confrontation conjure up images of irate and screaming persons desperately trying to achieve a victory or get a point across. Because of this perception, those who challenge and consequently bring about some level of conflict and tension are shunned and ostracized.

A proper understanding of challenge and confrontation can be helpful in addressing this quandary. We can never properly grow and develop as human beings unless we are challenged—and, failing results in that arena, confronted—about our behavior and attitudes.

Effective challenge and confrontation is clear, direct, and calm. It is not a matter of winning an argument or scoring a victory. Beating a person or a presbyterate into submission only leads to justifiable resentment and anger. The person making a point must approach the other person with gentleness and charity. We help ourselves and others evolve into complete human beings when we use the inevitable challenges and confrontations in life as opportunities for creative growth.

A Sense of the Presbyterate. Any good politician will tell you that to be an effective and helpful leader, one must really know one's constituency. A director of formation or continuing education must know his or her constituency, which is to say that he or she must have a good understanding of the presbyterate. The director must know, appreciate, and care for those with whom he or she is working. This sense of the presbyterate is not gained accidentally or overnight. It requires time, perseverance, energy, conscious effort, and commitment. Nothing can replace the aspects of time and listening, which go into any effective helping process.

History. A sense of a presbyterate's unique history is an invaluable aspect of knowing it. The history of a group of priests expresses itself in both an individual and collective manner.

You must come to know the individual priests of the diocese as best you can. Important factors to be aware of are their previous assignments, styles of leadership, areas of strength, and areas in which growth and development may be necessary.

It is also important to be aware that every presbyterate has a unique identity of its own, comprising such factors as the median age, the size of the presbyterate, groups of priests that recreate or congregate together, polarities that exist between groups or individuals, and the priests' understanding of the diocese's history.

Only a naive person would fail to recognize the individual and collective realities present in every presbyterate. Planning, formation, and change can be facilitated by an awareness of and sensitivity to such factors.

Planning. Planning is the component of formation work that always seems to be covered first—but this is rarely effective. For example, the most ambitious program in the world will be ineffectual if it is planned before the establishment of trust, respect, a sense of collaborative ministry, and an understanding of the presbyterate.

The field of management planning is a growing, complex one dedicated to the realization of efficient planning. In light of this, and at the risk of appearing simplistic, let me suggest two aspects of planning that I have found important.

First, advance planning is critical. It is important to look at the needs of the presbyterate, along with pertinent topics and available speakers, well before the scheduled date of an event. It is not unrealistic to begin planning eighteen months in advance, given the demanding schedules of certain speakers.

Second, the importance of attention to detail can never be sufficiently stressed. Creating an environment in which everything and everyone is in order takes much stamina, perseverance, and sensitivity, but contributes greatly to change and learning.

In order to do effective work in the area of continuing education or formation, it is imperative to understand how human beings, and priests in particular, grow, change, and develop. Those in positions of authority and leadership should engender the attributes of development. These attributes may seem ordinary, but my experience has shown me that their presence is never guaranteed, nor are they naturally part of the environment. When these attributes and qualities of development are present in the formation and planning process, most human beings develop beautifully into the persons God meant them to be.

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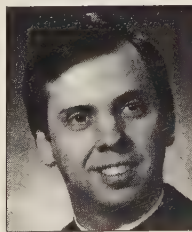
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BOOK REVIEWS

Much has been written in recent years about inculturation, but only now do we have Arbuckle's *Earthing the Gospel*, a truly practical handbook and reliable discussion guide on the subject. The author, a trained social anthropologist and mission strategist, provides the pastoral worker with useful analytical instruments to help the minister, whatever the ministry, to understand what is happening in today's world—a world that is rapidly losing its meaning. The author seeks to show the reader how to listen to the griefs, joys, and dreams of people. Arbuckle's purpose is best expressed in his own words: "From these reflections, hopefully, we will have the beginnings of new local theologies that are earthed in the symbols, myths, and rituals of people's lives."

Most welcome is the author's holistic approach to mission. Welcome, too, is his basic assumption that the time has long passed when Christians of the West could regard inculturation as relevant only to so-called missionary areas. In fact, *Earthing the Gospel* is addressed not to mission churches but primarily to the churches of the West, and to North Americans in particular, for their own use. The author insists that faith must become culture and that evangelization itself must be regarded as inculturation. The more a society is able to express its Christian faith in terms of its inmost self, and therefore in terms of its unique symbolic system, the more authentically Christian it becomes.

Welcome, too, is the author's clear understanding of the term *inculturation*—which, to the author, is not just a synonym for *missionary adaptation, accommodation, indigenization,* or any other similar term found in older missiological literature. Inculturation, Arbuckle insists, is different not only in degree but also in essence. Although he regards *inculturation* as a basically theological word, he knows that the concept cannot be described or dealt with on a practical level except in the light of modern social anthropology and other social sciences. Although faith and culture can and should be mutually enriching, the author rightly gives primacy to faith rather than to culture. The shoals of cultural romanticization must be avoided. The pastoral worker must not only be sensitized to culture but must also be ever-conscious of his or her uncompromising prophetic role as judge and critic of all cultures, including his or her own and that of the people ministered to.

The first part of *Earthing the Gospel* provides a useful anthropological and missiological background. After a quick survey of the historical development of the concept of inculturation, the author explains what he understands by culture. Like so many other anthropologists today, Arbuckle views culture simply as a society's system of meaning. In fact, the most masterfully executed section of the book is that on the meaning and importance of symbol, myth, and ritual. Arbuckle carefully avoids the jargon, verbosity, and unnecessary complexities too often found in semiotic literature.

In providing the necessary anthropological and missiological background, Arbuckle prefers to deal with certain types of cultures rather than with their uniqueness. He describes the dynamics of cultures according to a recurrent sequence of changes, very much in line with present-day anthropological thinking—going from the stage of cultural consensus to a stage of stress and reaction, from there to a stage of chaos, and finally ending up in consensus and integration. The author illustrates his concepts and theories with interesting and enlightening case studies.

The second and largest part of the book is devoted to current concrete pastoral issues: how to

inculturate the gospel message in a parish situation; how to inculturate ritual; how to deal with movements, cults, sects, prejudice, and discrimination; how to insert the gospel message into the modern youth culture; and how to tend to the special needs of migrants. Although some readers might prefer analysis and discussion of other issues (such as secularization, family values, and religious education), the fact is that no selection of issues could possibly satisfy all readers, especially if the issues are to be treated adequately. Arbuckle, however, well makes up for any omissions with his insightful questions for group discussion and his superb recommendations of supplementary readings.

In the third part of the book the author focuses on the pastoral agent—specifically, on the inculturation of the pastoral worker and on the type of spirituality called for in any attempt to "refound" the church.

This reviewer, like most discussion groups using the book, hopes that any subsequent edition of the book will include a good index. A good book—especially one that is to serve as a handbook and discussion guide—deserves a good index.

Earthing the Gospel is, beyond question, a remarkable work. It is nothing less than a major contribution to current missiology.

—Louis J. Luzbetak, S.V.D.

A Bed by the Window, by M. Scott Peck, M.D. New York, New York: Bantam Books, 1990. 306 pp. $18.95.

I had put off reading *A Bed by the Window* until I heard it praised at a recent group retreat. The retreat master hailed it as a study of how God is always calling everyone to grow, even the residents of nursing homes. That idea is developed richly indeed by Scott Peck. And there is much more to recommend this fine book.

All the themes of Peck's best-known works (*The Road Less Traveled* and *People of the Lie*) are here: the hardness of life, the daily battle between good and evil in our lives, the miracle of change. Also here is his most controversial idea: that some people embody absolute evil. This concept initially led me to put down *The Road Less Traveled*. Peck has a predilection for labeling people as evil but telling us far too little about them. He does it again in this otherwise well-crafted first novel.

The book's jacket describes it as a story of mystery and redemption, and this proves true on several levels. *A Bed by the Window* is a highly entertaining murder mystery whose setting in a nursing home serves to make it even more fascinating. It is

also a book about the mystery inherent in life and death, good and evil, and—above all—psychological and spiritual growth.

The Willow Glen nursing home turns out to be a richly interesting place whose residents are often surprisingly alive and profoundly spiritual because they are confronting their own deaths. Instead of merely marking time, they are moving forward in their spiritual development while giving witness to the powers of confession and forgiveness.

We learn that some people prefer to live in nursing homes and have good reasons for doing so. We also learn that the timing of their natural deaths is often not accidental. And having grown comfortable with the other paradoxes of Willow Glen, we are not surprised that its two most helpless residents are the most powerful figures in the book.

A Bed by the Window is stimulating in its psychological-mindedness. Peck develops several psychological themes: how hateful relationships can be as tenacious as loving ones, the pervasiveness of ambiguity in social interactions, the limits of insight, and the power of the psychotherapeutic relationship.

Peck tells a good story. Although his characters are seldom complex, they are always interesting. And one thing is guaranteed: reading this moving and inspirational book will change one's view of nursing homes for the better.

—Wilfrid L. Pilette, M.D.

Making Friends with Yourself: Christian Growth and Self-Acceptance, by Leo P. Rock, S.J. Mahwah, New Jersey: Paulist Press, 1990. 138 pp. $7.95.

F or an ordination anniversary a few years ago, a winsome grandniece made a greeting card that characterized me as "awesome mass-sayer." I'm tempted to borrow her phrasing to express my enthusiasm for Leo Rock and his new book: "awesome director" and "awesome guide," respectively.

Rock earned a doctorate in psychology from the University of Ottawa, has been involved in the spiritual formation of younger Jesuits in the California area, and is sought after nationally as a guide and director. The book will show you why.

The book's thesis is that "if we would be friends with others, among them, God, we have to make friends with our inner selves; if we would be at peace with others and God, we have to be at peace with ourselves." Friendship and peace. Do you know anyone who is not looking for these? Rock tries to help us with this "pebble-tossing book." A pebble tossed "into the center of a pond sets in motion a ripple that

moves out in ever-extending circles until it gently nudges the edges of the pond." The reader's mind and heart are the intended targets. Many of the pebbles turned out to be pearls for me.

Making Friends with Yourself is a short book of nine chapters, each of which reminded me of conversation one might have with a wise and sympathetic friend while leisurely walking through woods or by a lake. The conversation unfolds gently and gradually; then, at an opportune time, we engage in a deeper development of the topic.

The book begins with a discussion of friendship and nudges us to recognize and break through some of the defenses of posed perfection and surface self-sufficiency that we put on at times for show or protection. Reality and honesty require us to admit to ourselves and others that we are imperfect and have limitations. The early chapters help us to be gentle with ourselves and to open our minds and hearts in friendship. A friend is, first of all, someone we like, enjoy, can play with, can be at ease with. "Two people like one another well enough simply to allow each other to be, instinctively welcoming and enjoying the other as is. Friends understand each other wordlessly—and laughingly." "Open minds are indispensable, but without open hearts, they just don't do it." The task is first to build a real friendship with ourselves: this is a prerequisite to real friendship with others and with God.

Other chapters bring thoughtful treatments of "making friends" with topics as varied and important as time, holiness, just being "good enough," and death. The chapter titled "Making Friends with Death" is especially well done.

The final chapter, "Making Friends with God-in-Me," was the most energizing for me. Not surprisingly, it draws much from the "contemplation to obtain a realization of God's love" in the fourth week of Ignatius' Spiritual Exercises. Here those magnificent insights are made personal, concrete, vivid. The reader can use them, build on them, and most important, experience them.

Rock has given us a splendid book. Ignatius would be proud; many readers will be grateful.

—**Jon J. O'Brien, S.J., D.O.**

You Just Don't Understand: Women and Men in Conversation, by Deborah Tannen. New York, New York: Ballantine Books, 1991. 319 pp. $10.00.

What is the difference between men and women? If pressed to answer this question, either gender would typically allow that the difference is manifold and profound. However, either gender would just as typically be at a loss to answer much more than "Women are people who dance backwards" or "A man is one uncommonly fond of beer, pickup trucks, and Monday-night football." An appallingly ignorant response, to be sure.

Deborah Tannen's book explores in greater depth the real difference between men and women. Her study begins with the observation that each gender focuses on distinct appreciations of the world and life. In brief, women generally seem more concerned with intimacy and connections, men with contest and hierarchy. Tannen analyzes the many species of human communication, including problem discussion, gossiping, joke telling, interrupting, and making eye contact during conversation. Her conclusion is that each gender has a distinct conversational style, or "genderlect," serving a purpose distinct to the individual's world view.

There is a message in this information, of course. As the author indicates, "individuals will tend to interpret someone else's words [depending on] the hearer's own focus, concerns and habits [rather] than on the spirit in which the words were intended." Human conversation is rife with metamessages. Insensitivity to them frequently results in misunderstanding, hurt, or wrongly deeming another obtuse. Thus, "complementary schismogenesis" is a real threat to humankind's harmony.

Besides analyzing conversation, the author also explicates the sociological conditions for women in the so-called man's world. In particular, she notes the double bind women are in if they exercise any form of authority. In this area, too, an understanding of the objective ground rules does much to assure success rather than self-defeating behavior.

There are at least four urgent reasons for any growing person to digest this book. First, in Tannen's own words, "As a human being, I want to understand what is going on." Second, *You Just Don't Understand* offers much to ponder in terms of both self-understanding and relating more successfully to others (read: being a better Christian). Third, the information provided in this volume, when applied, can facilitate the giving or receiving of spiritual direction or counseling. Finally, Tannen's insights can be applied with profit to that interpersonal communication which is the Good News and prayer.

—**John J. Karwin, S.J.**

Invitation to Authors

The principal intention of our Editorial Staff and Board in publishing HUMAN DEVELOPMENT is to be of help to people involved in the work of fostering the growth of others. This growth, which is as important for the well-being of society as it is for that of individuals, cannot be achieved apart from beneficial interaction between persons; nor can it be accomplished without the grace of the Creator who wants us all to live our lives as maturely as possible, and who is glorified by our doing so. The articles we publish are written to contribute to the promotion of such constructive interaction among persons, and between them and God.

The intellectual, emotional, spiritual, moral, physical, sexual, and cultural aspects of human development are all of deep concern to us. It is our hope that writers who desire to contribute to the ministry this journal represents will feel encouraged to deal with any of these areas of growth, keeping in mind the fact that our readers include church leaders, pastoral ministers, educators, religious superiors, spiritual directors, athletic coaches, religious formation personnel, campus ministers, missionaries, people performing healing ministries, parents, women and men engaged in lay ministry, and other people of various religious denominations who have in their care persons of all ages whom they want to help develop to the fullest degree of maturity, happiness, and human effectiveness.

We want the articles we publish to be of interest to as many of these readers as possible. We want the content of the articles to shed theoretical light on the various aspects of human development; we also desire to provide as many how-to articles as we can, in which the authors describe for our readers what they have learned from both their successful and their unsuccessful attempts to nourish the growth of others. We are especially interested in presenting articles that discuss the ways that development-related issues and problems are handled and ministries are performed in diverse cultural settings around the world. We want to receive reviews of books and films; reports on research, workshops, symposia, and courses; interviews; and letters to our editor.

In brief, we publish HUMAN DEVELOPMENT so that people wishing to become fully alive and to help others do the same can benefit from the knowledge and experience of writers at home in the fields of psychology, medicine, psychiatry, sociology, spirituality, organizational development, etc., who realize the importance of sharing their expertise with appreciative readers in 140 different countries, and who are generous enough to take the time to put their ideas on paper so that human beings can become what we are created to be: persons being made whole in the image and likeness of God.

Linda D. Amadeo, R.N., M.S.
Executive Editor
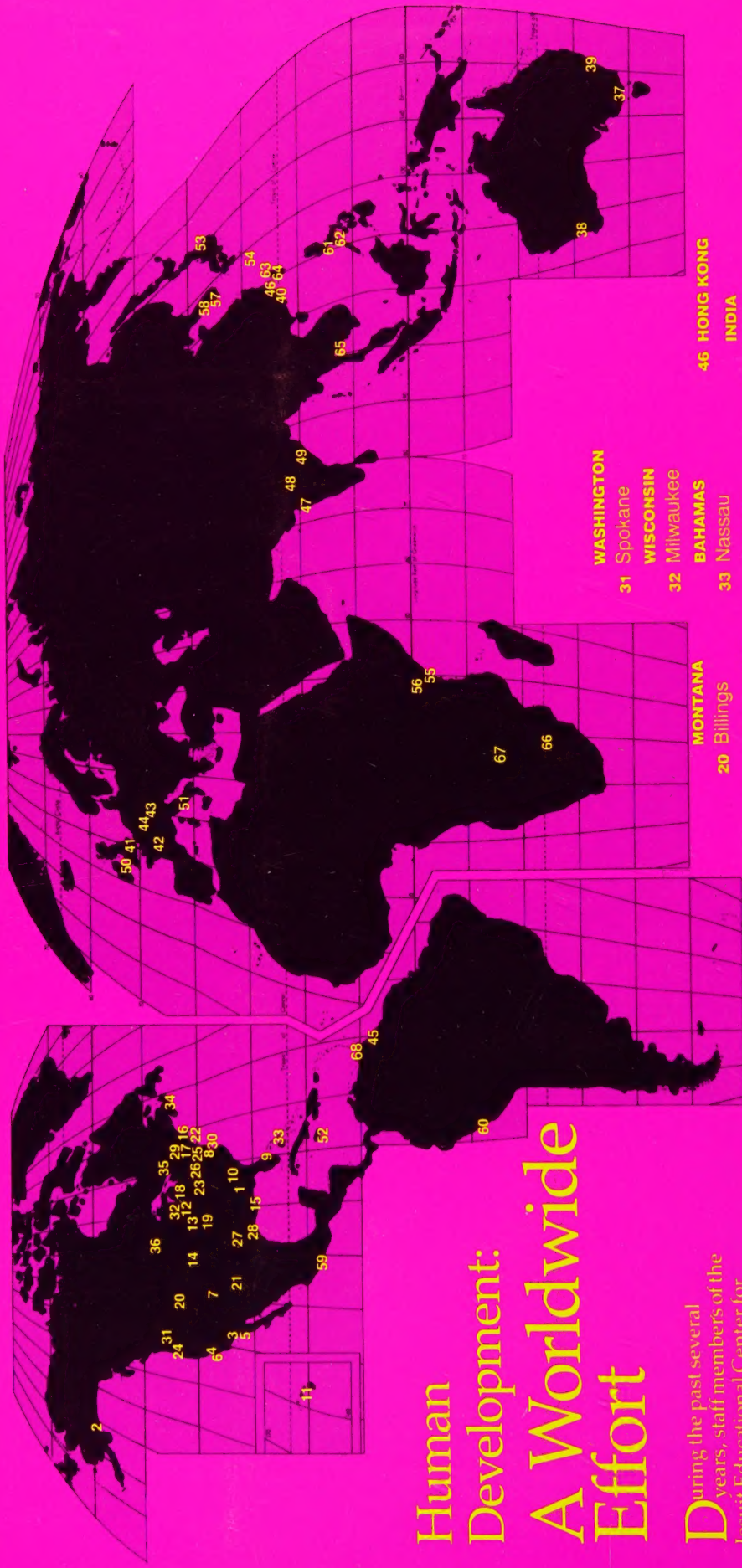
Human Development: A Worldwide Effort

During the past several years, staff members of the Jesuit Educational Center for Human Development have provided workshops, courses, and programs, along with professional consultations, throughout the world. These presentations have been offered for religious leaders, spiritual directors, formation personnel, pastoral counselors, clergy, religious, and laity. Our staff welcomes invitations to travel, especially to Third World areas, as well as to other regions where we topics and issues of the type featured in HUMAN DEVELOPMENT can be profitably discussed. Some of the locations where we have already conducted pro-

ALABAMA
1 Montgomery

ALASKA
2 Anchorage

CALIFORNIA
3 Los Angeles
4 Oakland
5 San Diego
6 San Francisco

COLORADO
7 Denver

DELAWARE
8 Wilmington

FLORIDA
9 West Palm Beach

HAWAII
11 Honolulu

ILLINOIS
12 Chicago
13 Moline

IOWA
14 Sioux City

LOUISIANA
15 New Orleans

MASSACHUSETTS
16 Boston
17 Worcester

MICHIGAN
18 East Lansing

MISSOURI

MONTANA
20 Billings

NEW MEXICO
21 Sante Fe

NEW YORK
22 New York

OHIO
23 Cincinnati

OREGON
24 Portland

PENNSYLVANIA
25 Carlisle
26 Wernersville

TEXAS
27 Dallas
28 Houston

VERMONT
29 Manchester

WASHINGTON
31 Spokane

WISCONSIN
32 Milwaukee

BAHAMAS
33 Nassau

CANADA
34 Halifax
35 Montreal
36 Winnipeg

AUSTRALIA
37 Melbourne
38 Perth
39 Sydney

CHINA
40 Macao

ENGLAND
41 London

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42 Grande Chartreuse

GERMANY
43 Ramstein
44 Wiesbaden

HONG KONG
46 HONG KONG

INDIA
47 Bombay
48 New Delhi
49 Ranchi

IRELAND
50 Dublin

ITALY
51 Rome

JAMAICA
52 Kingston

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KENYA
55 Mombasa
56 Nairobi

KOREA

MEXICO
59 Acapulco

PERU
60 Lima

PHILIPPINES
61 Manila
62 Clark Field

TAIWAN
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65 Bangkok

ZIMBABWE
66 Harare

ZAMBIA
67 Kitwe